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INSPIRATION OF THE NEW TESTAMENT
WRITERS.

A late number of a foreign Review contains some remarks, which I have thought might be adapted to the object of the *Miscellany*. The following paper is a paraphrase rather than a translation of them.

It is generally admitted, we believe, that the theory of plenary inspiration can furnish no sure foundation of faith in the Christian Scriptures,—that our hope and trust cannot repose on the doctrine of the inspiration of letters and words. To say nothing of other objections, one which lies on the surface may be mentioned. Such a theory would render necessary a long series of Divine interpositions, the existence of which we have no reason to suppose. It would require a constant supernatural guidance of every copyist engaged in transmitting the Scriptures from age to age. As various passages admit different interpretations, an infallible interpreter becomes indispensable. Inasmuch as the Bible is not generally read in its original languages, the same plenary inspiration, the same supernatural guidance, is equally necessary to a translator as to the authors of the sacred pages; and King James's divines stand upon the same level with the Evangelists. Every new ver-

sion must need a Divinely authorised exposition. This is but one example of the numberless difficulties, that embarrass the theory of plenary inspiration.

In searching for the true grounds of the authority of the Scriptures, (and these remarks are only an attempt at searching,) we must not overlook the distinction of their credibility into human and Divine. The former must be firmly established, before we consider the latter. The historical truth of the New Testament—its foundation in undoubted facts, is the first, the all-important consideration, which must be clearly shown before any question can be raised as to its authority or obligation. Christianity is a religion of facts as well as of principles. Its principles are embodied in facts. The facts are also truths, not less interesting to the world than the principles which they convey. And we have no sure ground on which to stand, until the historical truth of the Gospel is placed beyond question. A great proportion of the religious speculations of modern times seem to have a tendency to remove this objective, essential basis; and to substitute in its place a dreamy, shadowy theory of principles,—to substitute a so-called philosophy of religion in the place of an immediate, supernatural revelation. But the practical value of Christianity, its adaptation to the wants of mankind, would scarcely be appreciable, if the real, living, dying, rising Christ were removed. Ideas must be realized, impersonated. No systems of abstractions can supply the place, in common minds, of tangible facts. We cannot reverence or love abstractions. Piety would die out of the soul for want of nutriment, and practical religion would lose its hold upon the popular mind, were the separation accomplished of the idea from its realization. Jesus Christ must stand before us an example in duty and a sacrifice for sin, or we shall want the most cogent motives to holiness.

The Scriptures stand in the same category with the genuine and universally acknowledged monuments of profane history. This is their *human* authority. If they have this place in our minds,—if we believe them to be the productions of the authors to whom ecclesiastical history attributes them, and to have been written at the time, which the same history assigns as the period of their origin,—then the picture which they exhibit, of the Redeemer and

of the circumstances of the original Christian story, stands clearly before us an indubitable reality. We enter at once and unhesitatingly into the spirit of the age and people. We reproduce the scenes described. We feel that we are dealing with men and facts, of whose existence we cannot doubt. We feel too, that we are dealing with simple, unprejudiced, truth-loving men, unbiassed by false scientific theories and unseduced by hopes of worldly interest,—men above the world. And this feeling furnishes the surest pledge, that the narratives contain no errors that could essentially impair the truth or diminish the value of this image of the Redeemer and his times.

Now a single glance at this image shows us, that it would be manifestly imperfect without admitting the fact, that the first Christians were filled with a holy spirit—a spirit of light, guidance and strength,—that they were supernaturally and miraculously led into a knowledge of truth, and endowed with special powers of imparting it. This stands in the foreground of the picture, explanatory of many things besides, nay, essential to the probability of the whole narrative. The day of Pentecost formed a new era in the history of the Apostles. All before had been preparatory. This was the seal and confirmation of their Apostolic office. Unless the story be a poetic invention, are we not constrained to accept the account of the imparting of the Spirit as a real miraculous fact? Will any exposition of natural causes satisfy us? Were the Apostles deceived, or were they carried away into a high state of excitement by the influence of preceding events? Or was it merely an enthusiasm awakened by their extravagant expectations and hopes? It is evident that they regarded the event as a real manifestation of extraordinary power, and a fulfilment of an Old Testament prophecy. It would seem that no fact is more credibly attested than these,—that Christ promised to his disciples a holy spirit as a supernatural guide and teacher, and that this promise was literally fulfilled. This last fact changed the whole mode of thinking and acting of the disciples, and left its impress upon their entire character. Indeed, this influence of the Spirit so determined the whole development of the Church, so plainly marked out the course which the disciples should pursue, and is so evident in every step of their progress, that if we sup-

pose it to be removed, all primitive ecclesiastical history becomes an inexplicable mystery. We have no thread to guide us amid its labyrinths. We have no rule by which to account for the conduct of the Apostles, no mode of explaining the historical development of the Christian idea. To remove it would be like removing miracle altogether from the Gospel history; a proceeding that could not fail of introducing inextricable confusion in the narrative.

A single instance shows the importance of this view. What was it that persuaded Peter, that to refuse admission of the Heathens into the Church would be to fight against God? It was his thorough conviction, from what he saw and heard, that the holy spirit had been imparted to the heathens in the house of Cornelius, as it had formerly been imparted to the Jews at the day of Pentecost. When he related the circumstances at Jerusalem, the believers there received the same practical conviction. On the strength of this conviction the Christian missionaries applied themselves to the conversion of the Heathens. Thus, by this fact was the practice of the Church firmly established. It was no longer a question open for discussion, whether the Gospel should be preached to the Gentiles. They also might receive the seal of the Spirit.

In the Apostolic times the holy spirit appears to have been communicated to believers everywhere in the same miraculous manner, so that those to whom the Spirit had not been imparted were not considered as completely within the new kingdom of God. An example of this is found in Acts xix. 1—7; where Paul is said to have inquired of the believers, (probably believers only in the baptism of John and partakers of the hope of the Messiah's coming,) whether they "had received the holy spirit;" and they replied that they "had not so much as heard whether there were any holy spirit." It was this spirit, that brought them into closer communion with Christ and the Father, and guided them into the knowledge of all truths pertaining to life and godliness.

It is not probable, that the holy spirit led the Apostles or other believers at once into the entire possession of truth. It seems more natural to suppose, that, by gradual advances they became "vessels purified for the Master's service." Nor were they at all times equally filled with the Spirit; but as the occasions of the Church and the service of the truth rendered necessary. These

moments, in which they experienced the special energies of the Spirit, could not fail to exercise the most decided influence upon the whole course of their spiritual life, and upon the progress of truth and the development of the Church. At other times, indeed, Christians were not destitute of the Spirit; it could not cease while faith in the Redeemer continued; for entire destitution of the Spirit would imply entire separation from Christ, through whom it was imparted. More intensive was the Spirit in individuals, as the circumstances of the Church demanded; because the heaven had not equally penetrated the whole mass, the more was it concentrated in single points.

The powers of this new Divine, creative energy operated more efficiently in the freshness and vigor of the youth of the Church. Hence in the times of Christ and the Apostles we read of miraculous phenomena, which gradually disappear from the history, as the occasions of them ceased, though no precise time was designated for their cessation. But in proportion as the Church extended its borders, it lost that immediate influence over the minds of believers which it had acquired by the possession of the Divine Spirit. The presence of the Spirit, though we can never suppose it to be withdrawn from the souls of the faithful, became less and less like a mighty rushing wind, and more like the gentle waving of the airs of morning. Hence the doctrine of later believers, that is, the doctrine of the Church in subsequent ages, is to be judged and determined according to the New Testament writers; their books furnishing the standard of judging what is or what is not conformable to the dictates of the holy spirit. This authority, which they possess as the works of men filled with extraordinary and miraculous effusions of the Spirit, is their *Divine* authority. This Divine endowment, in fulfilment of the Saviour's promise, revived the recollection of his words, and we may presume, protected the disciples equally from credulity and from a frivolous extravagance and from varnishing of simple facts. We need not go further. It is impossible for us to ascribe a Divine authority to the most insignificant letter of the New Testament, or to attribute a Divine interposition in regard to facts that came within the writer's personal knowledge. This was done by the earlier doc-

trinal writers, and exposed revelation to the attacks of unbelievers. The practice is untenable. It is time that it were renounced.

Our limits do not permit us to follow out the practical inferences from this subject; nor to consider what influence this change of opinion in regard to inspiration may have upon our treatment of the New Testament writings, and upon our conviction of their purport. It is evident, that with its reception some doctrines, built upon the letter only, which have heretofore prevailed in the Church, cannot retain their hold upon the popular Christian mind.

This limitation of the idea of inspiration does not lower the authority of the Scriptures, as is sometimes supposed; on the contrary, it procures for them an increased respect, and a firmer hold upon the minds of intelligent men. We think, that the New Testament is never regarded with more reverence, than when independently of the *minutia* of plenary inspiration, it is considered as the credible record of a Divine work accomplished by Jesus Christ standing in the most intimate connexion with God,—a record composed by men, who in consequence of their relation to him and to the first Christian communities were best able to testify to the truth of what they wrote, and who were specially empowered by miraculously imparted gifts of the holy spirit to communicate their knowledge to others.

J. M. M.

SAYINGS AND DOINGS AT HOME.

FROM LETTERS TO AN ABSENT DAUGHTER.

*** THERE has recently occurred among your acquaintances a very notable exemplification of the truth of the Scriptural saying, that "he that diggeth a pit shall fall therein." You know well that there has not been for a long time any other than a jealous, envious, perhaps malicious feeling on the part of Mr. S— towards your friend Mr. A—. The only probable cause of this unhappy state of feeling is the fact, that while in business our friend succeeded a little better, and had a more respectable as well as a more extensive patronage than his competitor Mr. S—.

The malice of the latter has been proved by recent developments, however, to have been much stronger and more settled than any of us had supposed it to be. So many months had elapsed since our friend had retired from the business in which Mr. S—— found him so successful a rival, that we had all nearly forgotten the existence of S——'s malice and envy, when it astonished us by the following violent outbreak. Mr. A—— had relinquished the business in which he was formerly engaged, and was making preparations for establishing himself in another place. Meanwhile he had retired to a little residence owned by his family in the country for relaxation and restoration of his wonted vigor, which had been worn down by his devotion to business. Mr. S—— had an acquaintance in the place to which our friend was about to remove, and to this individual he wrote, making certain statements and insinuations unfavorable to Mr. A——'s character and professional qualifications. When Mr. A—— visited the place soon after the receipt of this letter, he found that the individual to whom Mr. S—— had written had been very active in exciting suspicions and waking up prejudices against him. He found several, who had formerly appeared warm friends, now cool and distant in their demeanor. Surprised at the change he sought an explanation, and was fortunate in making a discovery of the whole plot by which his character and prospects were to have been temporarily blasted. Doubtless Mr. S—— little suspected that his plot would ever have been discovered by Mr. A—— or his friends. Malice and revenge are, however, not always so clear-sighted, nor so far-seeing, as their victims may suppose themselves, while under their influence, to be. The machinations of his enemy are now all exposed, and by exposure rendered harmless, so that our friend may go to the place which he had chosen as the theatre of his future professional operations, confident that all the arrows of his enemy's vindictiveness and malice will hereafter fall pointless and poisonless at his feet.

Suppose, however, that the plot had not been discovered, and that in consequence of the Iago-like insinuations of Mr. S—— our friend had received so little encouragement from his friends in —— as should have determined him not to remove thither. Something would then have occurred to which poor Mr. S—— must have

been blinded by the eagerness of his revenge. Our friend, after recruiting his health in his rural retirement, would in a year or two have returned to establish himself again in business in this place. Mr. S—— must then again have felt the same injury as before from his more able and more successful competitor. His rival, in his anxiety to gratify his revenge, saw not this, the inevitable result of the success of his nefarious machinations; and herein consists the illustration given by these events to the correctness of the wise man's observation, that "he that diggeth a pit shall fall therein."

I had some conversation with Mr. A—— a few days after his discovery of the vindictive artifices of his almost forgotten enemy. I found that the discovery had ruffled his feelings more than I had supposed that any thing of the kind could have done. You know how forbearing, how forgiving, how nearly perfect, we have long esteemed Mr. A——. But great as is his habitual forbearance, the discovery of such unlooked-for and excessive malice on the part of one on whom he had conferred many favors, proved, for a short time, apparently too much for him. I pretend not to know his inward feelings and struggles; but from the tenor of his conversation I presume that he would have found it very hard indeed to have complied, for a few days at first, with the precept, "Love your enemies," or to have acted on the principle of overcoming evil with good. But in a few days more I perceived that a better spirit prevailed; the spirit of retaliation, the disposition to render evil for evil, had been subdued, and in a greater or less degree I saw our friend was prepared to bless them that cursed him, and to do good to those whose hatred had at first awakened in him an unchristian temper. I have every reason to suppose that this better spirit maintains its ascendancy; but from the brief prevalence of the disposition to avenge himself and to recompense evil for evil I have learned, my dear M——, and I would have you also learn, a lesson of useful import. I have said to myself, 'If one so advanced in all man-like and Christ-like virtues, so capable, to all appearance, of forgiving as we hope to be forgiven, was, even for a few days, overcome and mastered by the evil spirit of revenge, how careful should I be—how careful should all men be, that upon every occasion of provocation they anxiously repress the risings of

a spirit of retaliation, and cultivate the spirit of forgiveness, and thus by *repeated acts* so strengthen this Christian virtue that in an evil day, like that in our friend's history, they may be able to stand.' How many who think themselves secure against falling into an unchristian spirit would not fall, when one so great in virtue as our friend fell, or was upon the very point of falling? Whenever we are provoked, let us check every rising emotion of anger—every disposition to render evil for evil, and by *habituating* ourselves to this course upon all the *smaller* occasions of life, may we the more confidently hope to be prepared, as we should be, and as we should wish to be, upon some sudden emergency or some great provocation. Only by repeated, habitual conduct of this kind can we prepare ourselves against being "overcome of evil;" only by such strenuous and sustained efforts can either you or I, my dear daughter, ever hope to attain to that height and nobility of Christ-like virtue which will enable us, even when grossly injured or provoked, to "overcome evil with good." As this is almost the last and crowning excellence in the follower of Christ—the most noble and celestial of Christian virtues, so its attainment is the most laborious, being granted us only after earnest seeking, and strenuous effort. Let us not grudge, then, to pay the Heaven-appointed price.

T. C. A.

 CHRIST WASHES THE FEET OF HIS DISCIPLES.

JOHN xiii. 1—17.

It was the evening of the Paschal Feast.* The city of the

* It has seemed to some, that John, unlike the other Evangelists, has represented this supper of the Saviour, either as a Paschal Feast preceding that of the Jews, or as not a Paschal Feast at all. A complete discussion of the subject would of course be impossible within our present limits. Two suggestions, however, may help the reader to the explanation of four texts which present difficulties in this connexion, and may lead him to the opinion above indicated. 1. The Passover was to be eaten, not as some suppose at the *end* of the fourteenth, but at the end of the thirteenth, and the *beginning* of the fourteenth of the month Nisan. 2. The term Pass-

Jews was thronged with the multitude of worshippers; and yet this multitude did not fill the streets, for by sets and families they were gathered into the different houses to eat the Passover. Silence reigned throughout the city, the silence of a vast throng; and although this was usual and a thing to have been expected, yet to many it seemed ominous, for the minds of the thoughtful were full of evil forebodings and gloomy fears. Every day had brought with it some startling occurrence; an event of great moment was plainly approaching; and since daily and hourly the breath of war seemed to increase, must not the event be evil? There were those who affirmed that the present would prove the last of the Jewish festivals.

Nevertheless, this was still a proud night for the Jew. The Feast was intended indeed to remind the Chosen People of their dependence upon God;—it should have taught them gratitude and humility. And yet to the proud it was a proud season. They could not but exult as they went back in thought to the first Paschal evening, that night of terror and dismay, when the Lord passed over the land of Pharaoh, and there was a great cry in Egypt, because of the dead in all their houses. They must have called to mind with a feeling of satisfaction how Pharaoh and his servants rose up, and sought out the people, as they ate the pass-over in haste,—their loins girded, their shoes on their feet, and their staves in their hands,—beseeching them to go in peace, and leave behind a blessing. ‘Who shall venture to despise the chosen people of Jehovah,’ asked the Jews; ‘he brought us out of the iron furnace, and he will yet deliver us.’

But humility was not quite banished from the city of God. No; with that very evening commenced her reign. That was a great night for the humble; and with great confidence, they tell us the following simple tale.

over included not only the paschal lamb, but also many other offerings, eaten at a later period in the Feast. The day of the Jews began in the evening. The day of the thirteenth then was the “day before the fourteenth, that is, the day “before the feast,” John xiii. 1. John xviii. 28, again, does not refer to the paschal lamb, but to the other sacrifices; and so with John xix. 14, (we use the term, sacrifice, in a loose sense.) Finally, John xix. 31, refers to the first day of the festival, “a high day,” always beginning, be it observed, in the evening.

In an upper apartment of one of the houses thirteen peasants and fishermen of Galilee were assembled to keep the Feast. No one of them was great according to the measure of this world, and yet they formed a striking assemblage, for they seemed all to be resolute and earnest men. One among them was plainly the greatest, the Rabbi, the Ruler, the Master. His countenance was marked with the Jewish outlines, and yet the *expression* of his face was not Jewish; he could hardly have been claimed for any nation, and might have been called a son of *man*. As soon as the Feast was in readiness,* and before they began to eat, this ruler, who, one might have thought, would himself have waited to receive some respectful attentions, "rises from supper and laid aside his garments, and took a towel and girded himself. After that, he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." And "after he had washed their feet, and had taken his garments and was set down again," he thus explained unto them the mysterious symbol. "Know ye what I have done to you? Ye call me Master and Lord: and *ye say well; for so I am*. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord, neither is he that is sent greater than he that sent him." The highest wisdom lies in humility. The calling of man is to service. Be humble, that ye may serve God implicitly, without thought of self. Be humble, that ye may serve men faithfully, that so no office may be accounted mean or brutal, if it be only serviceable,—that so ye may ever wash one another's feet. And remember it is not enough to worship humility as a beautiful and honorable thing. "If ye know and approve these things, happy are ye if ye *do* them."†—The Ruler in that scene

* "And supper being ended," says our Translation. But Jesus is afterwards represented as eating. "Supper being ready" is as true to the original.

† Interpreted, since the fourth century, so as to support the performance of a specific rite. It was common then to wash the feet of the baptized. As is well known, the washing of feet is a solemn ceremony in the Roman Church. It has also been adopted by the Church of the Brethren. The Saviour plainly thought only of the *disposition* exhibited in the act.

was the world's Redeemer. He did not share in the pride of the Jew, for he was not merely a Hebrew, but a Perfect Man, and could take the part of a servant.

Now in the view of the world this thing was done in a corner, yet can the world point to few greater scenes. For does not that symbolic washing exalt service above pride? Does it not open a new era for human labor? for what enemy has labor more formidable than pride. Does it not tell us, once and forever, that none is so great that he may decline to be useful, yes, to perform the meanest drudgery, if he can perform nothing else? For whether is greater, the servant or the Lord?

The fears of the thoughtful were well founded. The Son of Man was glorified in suffering, and the Law was fulfilled. This was the last true Jewish, and the first Christian Feast. The Law was but a schoolmaster. The Law was, in a measure, national as well as religious. It has passed away with its festivals. But that symbol of the Christ remains; it is still to us the highest wisdom. Nay, more; since upon Jesus the Spirit was poured without measure, this, like all his deeds and words of wisdom, shall be true through all the ages. It is absolute truth.

R. E.

WARE'S "INQUIRY.*"

EXPERIMENTAL EVIDENCE OF CHRISTIANITY.

ACCORDING to a brief introductory notice, "these volumes are selected chiefly from the manuscripts which constituted a part of one of the series of discourses, which were delivered by the Author in the Chapel of Harvard College, while he was Professor of Divinity in that Institution. About six years ago his sight began gradually to fail, which made it necessary for him to withdraw by degrees, and at length, wholly, from the duties of his office."

* An Inquiry into the Foundation, Evidences, and Truths of Religion. By Henry Ware, D. D. Late Hollis Professor of Divinity in Harvard College. Cambridge: John Owen. Boston: J. Munroe & Co. 1842. 2 vols. 12mo. pp. 322, 311.

Since then, one of the occupations of his leisure has been to prepare these volumes for publication. At a period of life to which most men look forward as a time of ease and personal enjoyment, afflicted with the natural infirmities of age and with loss of sight, he has not allowed even these circumstances to furnish him with an excuse for ceasing in his endeavors to be useful. The lessons of wisdom and virtue which he had so long taught, in another form he still teaches. There is something touching and impressive in an old age thus employed. The preparation of such works as this—so calm and contemplative in its whole character—whose object is to confirm our faith in God and in His Providential care, and to bring the most momentous truths nearer to the minds of men,—forms a fitting and graceful labor for the concluding years of life. It is a serene and tranquil sunset, more beautiful than the brightest noon.

The subjects discussed in these volumes are of the highest moment—the Foundation, Evidences and Truths of Religion; and they are discussed in a style remarkable alike for clearness and condensation. Frequently, the substance of ponderous volumes is compressed into a single chapter. We do not however propose to attempt any criticism of the work. As we have read it, the image of its author has been present before us, and veneration for his character and the consciousness of the benefits derived in former years from his instructions, would, if nothing else prevented, incapacitate us for sitting as critics on a work by him.

No pupil of Dr. Ware's can, we think, look back but with gratitude to his instructions. But if what he taught was valuable, of still more importance to the young brought under his influence was the manner in which he taught. In a world where personal opinions, taken up one knows not how, are valued so much, and truth as such valued so little, where men are so ready to press their opinions upon others not only by legitimate arguments addressed to the understanding, but by appeals to their prejudices, their passions and their interests, the example of a perfectly fair, candid and truth-loving mind can hardly be over-estimated. A man who in discussing subjects of great moment seeks only the simple truth,—who while he presents his own views, does so without one particle of dogmatism,—who in maintaining them drops

all those arts by which the rhetorician and the advocate can make the worse appear the better reason,—who never defends what he believes to be a truth by an argument, however plausible, which he does not himself consider sound, nor give to a sound argument more than its proper weight,—who while he presents the reasons for his own opinions, ‘on the other hand,’ that those whom he addresses may not have a one-sided view of the subject, is equally careful to present in their full force the opinions of others,—who by example even more than by precept exerts his whole influence to induce others to adopt not his opinions, but to seek and adopt the truth,—such a man wherever found is worthy of honor; and especially is such a character to be regarded as beyond price, when found in one who has charge of the education of the young. That Dr. Ware has exhibited this character in all that he has taught and written, no one, we suppose, would think of questioning. And more than this; probably there is not one of his pupils who would not say, that he has met few who possessed in any thing like an equal degree two qualities rarely united together in the same person, yet qualities of the very highest importance in a religious teacher, viz. a profound love of truth, and an equally profound respect for the rights and duties of other minds. We have heard one described as possessing a *conscientious intellect*. The pupils of Dr. Ware, we think, would feel that this is a phrase which would apply with peculiar force to him. Not only do such a man’s instructions convey information to the minds of those under his charge, but his silent example acts benigantly on their whole moral nature. It is good for the young that such a man should have lived and taught; and it is well for society when such men are held in respect and honor.

In reading this and other works, which treat of subjects connected with Christian Evidences, the question is perpetually suggested, whether there are not other proofs of the truth of our religion, equally satisfactory while they are more accessible to the mass of men, than those commonly dwelt upon in such treatises. Certainly, we are far from undervaluing the evidences of Christianity derived from the intuitions of the soul, and from the historical testimonies to its truth. On these Christianity rests as on

a rock. But few are philosophers to speculate on the former, and most men have neither the books, the habits, nor the time, to investigate the latter. Must the faith of all such rest simply on the authority of others? We believe that it need not.

At any rate, it is a matter of serious moment to consider, whether there be not some evidence of the truth of our religion sufficient for faith and accessible to all. Has God cut off the millions of the occupied, or the ignorant, from the means of knowing the truth in this matter and revealed it to prophets and scholars alone; or has Providence in revealing the truth to all, furnished with it means to all of knowing that it is the truth? Is there not some kind of evidence, open to all, to the uninstructed as well as the instructed, to those who have no books as well as to those who have many, and which is amply sufficient for a thoroughly reasonable and established faith? It seems to us that there is such a kind of evidence, and that it is within the reach of every one. And were we acquainted with one skeptically inclined, instead of urging upon him treatises on Natural Theology or Christian Evidence, we should, at first, rather refer him to this evidence—which is in the consciousness. The kind of evidence to which we allude, is what may be termed the **EXPERIMENTAL EVIDENCE** of Christianity. To appreciate its force requires not books, but only that one should look into his own heart. We will endeavor to state briefly, what seem to us the grounds and nature of this kind of evidence.

The first fact to be considered, and one which lies at the foundation, is one that comes within the consciousness of every person, no matter how ignorant or unreflecting. It is, that man has a moral and religious nature. That is, unlike the mere animal, man is capable of virtuous principles and of pious sentiments. The existence of such a nature and the possibility of such qualities are taken for granted by every one. The most skeptical scoffer, though he may call it absurd, does not doubt that every man *may* act from conscientious principle and that he may be moved by devout feelings. The existence and use of the words—right and wrong, virtue, piety, reverence, devotion, prove the existence of the moral and religious nature of man; without such a nature these words would have no meaning, and would never have existed, just as

there would have been no names given to different colors, if the whole race of men had been born blind. Grant that the conscience and religious sentiments may be perverted; the fact that they are perverted, shows that they exist. The existence of the moral nature is made manifest in every word of blame, in every rebuke of conscience, in every condemnation of the vices and approval of the virtues of others. And that man has a religious nature appears from the fact, that all men raised above the brute have in some form or other looked up to higher powers in worship. Every man knows in his own heart that he is capable of worship, of religious feelings. These facts need no learning drawn from books. They are facts of consciousness.

Further, if the moral and religious nature of man is rightly cultivated, educated, developed, it manifests itself in certain virtues, such as integrity, truthfulness, disinterestedness, trust, love, piety, devotion. Just as the branches grow out of the trunk of a tree, these virtues grow out of the moral and religious nature of man, are its natural growth and manifestation if rightly educated, belong to it and could not exist without it.

But what should especially be observed, is this; that these virtues are realities. Every one whose soul is not utterly dead knows that they may actually exist. However imperfectly they may be possessed by individuals, every individual is capable of them. They are realities of whose existence we may be certain. A good conscience, rectitude of purpose, justice, truthfulness, love, reverence, devotion, these are real qualities.

And not only this; but these virtues are the highest qualities of the human character. They are the crown and glory of the man. They make the perfect man. They are not only the ornament and grace of the highest, noblest man, but they lie at the foundation, are corner and key-stone, the outward body and inward life, the essential elements of such a character. Just as one lacks them, he is imperfect; and just as he possesses them, he approaches human perfection.

Of all these things we have the evidence of consciousness—the most certain and undeniable of all evidence. It needs no learning from books to possess it. It can be appreciated by the most ignorant man, and by the child as soon as its moral feelings awake and it can reflect on what goes on within it.

We would now say of Christianity, that all its laws, motives, hopes, and all its varied influences, tend to produce precisely this state of character which constitutes the perfect man. Its whole object and whole influence is, to raise man towards this perfection. We are far from saying that man yields to its influences; but only, that the whole tendency of Christianity is to this point. It inculcates from beginning to end these particular virtues, and to promote their growth in the human soul is its one and sole object. And all the motives it presents, and all the truths which it has revealed, look to this same point. It reveals the paternal character of God, that we may love him; his justice and holiness, that we may fear to do wrong. It would weaken the temptations of earth, by revealing an immortal life and by affirming the great truth of man's moral accountability. It binds, in indissoluble bonds, all man's hopes of happiness with the possession of these virtues. It addresses all man's hopes of heaven and all his fears of a judgment to come, to compel him to seek them. The truths and motives of the Gospel are suited to call out these virtues—they form the natural sky under which they can best and healthfully grow. That this is true, the intellect can see. That it is true, all our best feelings and all our religious impulses bear testimony. That it is true, millions of tried and tempted men have found in their own experience, and thousands of martyrs have affirmed it from the stake.

Let us not be misunderstood. We are not thus far saying that Christianity is true; but simply this; that first, there are certain moral and religious excellences—certain virtues, which are essential—the foundation and the crown of the highest, noblest, the most perfect character; and secondly, that the truths, precepts, motives of the Gospel all bear on this one point of establishing these virtues in the soul of man, and that just in the same degree as the Gospel is yielded to, it raises man toward this perfection, and does it as nothing else does or can. These virtues and the Gospel lie over against each other as natural cause and effect—as tree and fruit.

The conclusion which follows seems irresistible. Can an effect be greater than its cause? Can a stream rise higher than its fountain? Can darkness be the source of light? Can human

perfection grow out of falsehood? Can moral perfection find its most healthful nourishment, its best guide, its strongest motives, in error and fraud and falsehood? Can the highest virtues, can any virtue, find true, healthful, permanent nourishment from any thing but truth?

If the whole influence of the Gospel is to carry men on toward moral perfection—if this is its sole end—and if, just as far as it is obeyed, it conducts one always, invariably, and without mistake towards that perfection, we are just as certain that the great principles of the Gospel are true, as we are that justice, disinterestedness, truthfulness, love, piety, devotion are necessary to man's perfection and are the essential parts of that perfection. This seems as near to demonstration as any thing in morals can be. Our assurance of the truth of the Gospel rests on our conviction of the reality of these virtues and of their constituting the essential qualities of the perfect man. If these virtues are not a farce and phantom—if they grow out of the natural, original capacities of human nature, and are these capacities cultivated into their best estate, if baseness and selfishness and falsehood and vice do not elevate but degrade man, then is the Gospel true. We know it is true just as we know that the river has had fountains higher than itself among the hills.

There is nothing peculiar in this argument. So far from it, it is one which we are every day using, and which in all cases where it can be applied is held to be perfectly valid. To take a case among the practical affairs of life; there is an event in the history of science, which will serve to show its nature and reasonableness. We refer to the discovery of the mariner's compass. Before this discovery navigators hardly dared to go out of sight of land. The Mediterranean was full of ships, but in sailing from port to port, as in the memorable voyage of Paul to Rome, they crept timidly along the windings and, as it were, under the very shadow of the coast. If the heavens put on a threatening aspect, fearing to lose their only guides, the sun and stars, they made for the nearest harbor, flying like frightened birds before the coming storm. But when the compass was discovered, first one tried it, and then another, and it was soon found that it could be trusted. And now, made confident by this experience, navigators stretched

boldly across the sea ; for in the darkest night, under the blackest clouds, they found in this little needle a guide that never deserted its post, a pilot that never slept, outwatching the night, pointing as steadily in the tempest as in the calm, trustworthy as the polar star. The sun might be eclipsed and clouds might hide the heavens, and the mariner scarce stand before the furious beating of the tempest, but still amidst all this wild uproar of the seas might be seen under the dim lamp, this little needle, trembling but never faithless, steadfast when all else failed, guiding the despairing seaman safely through night and the storm. With such a guide they feared not to put forth into unknown seas, and every voyage only showed more and more its inestimable value. And though men might know nothing of the laws which governed it, was not this experience that it never led them astray sufficient to satisfy any reasonable man to use it as a guide ? So of the Gospel. If it has been found to lead no one who has heartily obeyed it astray from virtue, from true moral good and happiness,—if when human prudence has been at fault and human wisdom could not see through the clouds of life, and amid the storms and currents of the world the way was lost, the Gospel has conducted him on in the way of true excellence and peace,—if this has been the experience of every one who has tried it and of ourselves just so far as we have tried it, who shall say that it is not worthy of being trusted—that it is not the safe and true guide—that human experience on earth, not less than a Divine voice from heaven, affirms its truth.

But had not the Greek and has not the Hindoo, each of them, an equal faith in his religion ; and is not their conviction an equal evidence of the truth of those religions ? To the latter question, we answer, no. No doubt the belief of a Heathen in his religion may be equally sincere, but it is not founded on the same ground as that of the Christian. The argument is not, that mere belief shows a religion to be true, but belief on trustworthy evidence. This peculiar evidence of which we have spoken, Heathen religions are destitute of. The Christian's conviction rests on the fact of consciousness, that his religion just so far as it is obeyed conducts one towards moral perfection. The belief of the Heathen does not invalidate this evidence for Christianity, because his belief rests on an entirely different basis. The whole purpose of Heathen

religions has been entirely unlike that of Christianity. It is not their tendency nor purpose, to promote those virtues in which human perfection consists. Even in, as it has been termed, the beautiful mythology of Greece, licentiousness, deceit, war had their gods, and they were among the most powerful and most worshipped of Olympus. There was not a vice, nor crime, nor grovelling appetite which was not authorized by the example of their divinities. He who would be really pure and upright, had to become so in spite of the example of the gods and the general tendency of the religion. Hence it was that such men as Socrates and Plato depre-
eated the general influence of the received faith, and sought in philosophy a guide to human excellence such as they could not find in religion. Nay; Heathen religions do not even profess to carry man on towards moral perfection. It is not at all their object. Benjamin Constant in his great work on religion has shown how, in most cases, the religions of Heathenism have as one of their most important characteristics been severed from morals. It was not their object to promote human virtue. Therefore he who would become a virtuous man had to look for his strongest motives and best direction somewhere else than in religion.

But it may be said, that after all it may be only a comparison of virtues; that Heathen systems of religion have promoted what the Heathens regarded as the chief virtues; and that if they did this, they had the same evidence for their truth as that on which we would rely for the truth of Christianity. But the history of mankind would not show this to be the case. No doubt in different ages and nations there have been somewhat different views as to what virtues were essential in the perfect man. But after all there has not been enough of difference as to the moral value of the fundamental principles of virtue, to affect this argument. Religion and custom may have allowed of impurity, falsehood, revenge, murder; but still men have thought purity better than impurity, integrity than deceit, disinterestedness than selfishness. Without however dwelling on this view, the history of mankind will show that Heathen religions have never tended to carry man on, not only towards his true perfection, but not even towards what the Heathens themselves have regarded as the moral perfection of man.

This evidence of consciousness then,—this *felt* suitableness of

religion to men's natures—its suitableness to raise and purify those natures and prepare them for spiritual happiness, the Heathen has nothing of. The same test which shows the truth of Christianity, on being applied to Heathen religions, shows that they are false.

But these remarks, it may be said, only go to show the truth of the great principles of Christianity, and not its supernatural origin. On this point we would only add, that we can hardly admit their truth, without admitting the supernatural character of the religion itself. These principles in the Gospel are blended inseparably with what is miraculous in its history—grow out of it—depend on it—cannot be torn from it. Our Saviour's whole life was miraculous, from his birth to his ascension. And his teachings and life are not separate, as is sometimes the case with philosophers, but he taught his religion most impressively through his life, and one of its most important doctrines, that of a future life, through his own resurrection. He was not merely a prophet delivering a message, but the Son of God, revealing the great truths of his ministry through his example. The religion and life of our Saviour are thus bound up together. And a belief in the excellence and truth of the religion involves a belief in its miraculous origin and attestation; or we are reduced to the absurdity of supposing that he, who proclaimed the highest moral truth to man, and outwardly in want, persecution and death lived that truth, was still himself false—that his whole life was a falsehood. Not only the perfect religion, but the perfect life, affirms the supernatural character of Christianity.

The argument then is briefly this. The supernatural character of Christianity is bound up with its moral teachings, and the truth of the latter is seen in their adaptation to man's highest spiritual wants.

Here is a kind of evidence, to appreciate which there needs but the study of two books,—the Gospel and the human heart. It is open to the most ignorant—needs not a knowledge of languages, nor the philosophy of the schools, nor crowded libraries. There are other kinds of evidence for the truth of Christianity, to appreciate which requires the attainments of a scholar. But this is sufficient of itself, and to our minds the most satisfactory of all.

This, though they may not state it to themselves, is the evidence which satisfies most Christians, and reasonably satisfies them, of

the truth of their religion. The skeptic may bring objections which their limited knowledge prevents them from answering, may perhaps confound and silence them, but after all they have an evidence in their hearts which assures them of its truth. Most of our readers have probably heard men who were ignorant, but sincere and devout Christians, say that they *knew* the Gospel was true. And though they did not know how, *they did know it*. They knew that just so far as they had followed it, (and the evidence increases just as obedience gives one experimental knowledge on the subject,) it had rescued them from sin—had purified their hearts, elevated their purposes, strengthened every virtue, brought them nearer to God; and what has done this cannot be a lie. A lie cannot be the guide to moral perfection and happiness. It was not the language of blind and credulous faith, which Dr. Bowditch, in his *Life by his son*, is reported to have used, but the language of the most reasonable philosophy; as it was also the language of a man who least of all would allow himself to be practised on by delusions. On one occasion several young men argued with him about the truth of Christianity. Having heard them patiently, he at length struck his breast: "Talk no more about it. I know that the Bible is true: that it is capable of doing to me the greatest good. I know so by the feelings I have here." When we hear any one, no matter how ignorant, who we have reason to believe is a sincere, practical, and *growing* Christian, say "I feel, I know that the Gospel is true,"—it may be a husbandman who as he pauses from his labor on the hill-side looks around on the glorious works of God, it may be a youth who amidst many temptations has kept his virtue, it may be the feeblest woman in the hour of bereavement and desolation who utters it,—who is there that does not bow before their words. We confess the authority of this experience of Christian truth, as it were that of a prophet. Though they know nothing of the logic or philosophy of it, we feel that this heartfelt and vital experience of the *ennobling power* of Christianity is an evidence of its *truth*, full and complete. While we regard as of infinite worth the additional and overwhelming evidence for the truth of our religion which may be drawn from the shelves of a library, from history and philosophy, we rejoice that the great temple of Christianity is buttressed about on every side with every kind of evidence, suited

to every condition of mind and state of the heart ; but above all we rejoice, that there is one kind of evidence, full, sufficient, open to all—this evidence of consciousness and experience.

This evidence, if attended to, would be sufficient to the worst man ; for no man is so dead in soul that he cannot see and feel that the nobleness and perfection of man lie in these virtues, and that as far as Christianity is followed, these virtues will spring and grow in the soul. But if he hesitates here, he has but to try the experiment of its worth by obeying it himself. Nor should he complain of the necessity of doing this. That which millions have deemed the chief good, he can hardly reject as worthless. At any rate, to understand the full worth of any thing we must try it. The blind man cannot appreciate the light of the sun till his eyes are couched, and the full worth of knowledge is not known till it is acquired. Nor is there any reason that religion should be exempted from the general law of God's Providence.

And here we would add, that the same general train of remark which shows the truth of religion, shows also the necessity of its being heartily adopted and obeyed. If man have a moral and religious nature, and if the Gospel contain the laws of its healthful growth and development, it is indispensable that its laws should be obeyed. Even if one nominally reject Christianity, he must obey its laws or his spiritual nature must pine and famish. Infidels and Pagans who have made any progress in the way of human excellence have done it only by living according to the laws of Christianity, while they have either rejected or been ignorant of Christianity itself. We sometimes hear religion spoken of and still more often hear it treated, as if it were a useful thing indeed, but of no essential importance—useful to the poor as the teacher of contentment, useful to the sorrowing, the bereaved, the tried, useful as a prop of government and the enforcer of order and peace, but not indispensable to the man himself. But this is a wretched delusion. The importance of religion lies in this, that it contains the laws of the development and perfection of man's spiritual nature—the laws of its health and hope and bliss now and forever—laws which can no more be neglected, than can those of his physical being, without spiritual disease, deformity and death. Religious truth forms the soil, the air, the sky, in the midst of which the soul should grow. He

who repels it from him, repels that which is the great supporter of the soul's life. It is as if some stately tree on the banks of an inland stream (could we for a moment, adopting the symbolic language of Scripture, imagine it endowed with thought and the power of executing its volitions) should repel and shut out from itself the influence of the elements in whose midst it grew and flourished. As it meditates under the summer sun, the gentle river rippling along by its roots, and feels its strength which bows not before any tempest, its heart is lifted up in pride; and a voice from out its leaves whispers, 'I can stand alone. The far off sun is so distant from me that it can do me no good, it only withers up my leaves; the winds disturb and break my branches; the river washes the soil away from my roots. I want not the help of chilling dews and the hot noon. Let me stand alone!' Suppose that with the will, it has also the power, and repels from itself all these elements, and shuts them out, until it stands as if it were enclosed in some sphere impenetrable to them. The sun vanishes, the air no longer moves amidst its leaves, the dews cease to fall around it, and the roots reach out but find no longer the fresh waters of the river. From this little spot of self-dependent pride the elements are shut out,—and while all around is green and flourishing, its leaves wither, its life perishes, and it remains bare and blasted, a monument of death.

So have men speculated about religion. 'Its motives are far-off, some reaching into the abysses of eternity,—why should I heed what is so distant? Its action, like a tempest, has sometimes disturbed the peace of the world; it subjects me to self-denial and unwelcome duties; and though it may be good for the ignorant and weak, I have no need of it. I can stand alone!' But if in his presumptuous folly the man does really reject, not the name, but the laws of religion, and ceases to obey them, as surely as the moral not less than the material world is governed by laws, in the same degree as he rejects them, every virtue will dry up, the affections will be perverted and dwarfed, and the very capacity of a high excellence wither away.

Religion is not merely the supporter of law and public order, a thing of forms which may or may not indifferently be neglected; its object is not merely to teach contentment to the tried, and con-

soling hopes to the wretched; it is not merely a pleasant subject for speculation in health, and a ministering angel wreathing graceful folds like sunset clouds around the parting hour; but it is the foundation of excellence, and the very life of all progress towards perfection. And such have all, who have lovingly received it into their hearts and obeyed it in love, found it;—found it, in the words of the Apostle, “the power of God unto salvation.” E. P.

DESCRIPTIONS OF MORNING AND EVENING.

THERE is no more remarkable illustration of the mental, moral and physical diversities which prevail among men, than appears in the different effects wrought upon the mind and feelings by natural scenes and objects. Many trains of pleasant thought might be pursued in following out this illustration. Let us trace it as it appears in the infinitely diversified effects wrought upon the feelings of men by the phenomena of nature at the beginning and the close of the day. Natural sounds and objects at those seasons are to all of us, in a greater or less degree, at some time in our lives the subjects of deep and silent contemplation. Yet how different are the feelings thus excited, and the associations thus suggested, depending on the temperament, the pursuits, and the character of each individual.

Round the whole earth, since its revolutions began, there has been and is but one sun to rise and set. He is called “the mirror reflecting the countenance of God—light, health and happiness.” In old paintings and engravings there is a round, full, jocund or happy face, set within the orb of day; while in the moon a soft, sphinx-like countenance expresses her milder influence. The sun has been described as “a race horse, strong and mighty, rejoicing in his strength;” as “a bridegroom coming out of his chamber.” To everything grand and noble in creation and in imagination has he been likened, and yet he is the same sun. His rising and setting are the inspirers of the poet’s song; furnishing him with emblems and similes, and giving to untutored genius a language

suited to its expression. The dawning light and the evening shade, shedding brighter or darker tints over near and distant objects, give to the imagination of the painter the prototype of that production on which the eye loves to linger, because it discerns in the approximation of art to nature some affinity between the mind of man and the spirit of God. The desponding gazer on the deepening twilight feels more impressively a sense of loneliness as the departing sun leaves a blank before his eyes, which seems like the tearing of some beloved object from his heart. To him whose conscience is burdened with guilt the approach of evening darkness is unwelcome, as it brings with it no repose, but rather the pangs of remorse and fear, while the returning light offers but a new and unchecked temptation to sin. It is in a religious point of view that many writers have drawn the most familiar and pleasing sketches of morning and evening scenes, and it is in that point of view that the phenomena of nature are most impressive. The unthinking man may look upon them with careless eyes as merely the dividing limits between labor and repose, but he who feels and meditates puts upon them a higher meaning. In the blendings of light and shade, of glorious tints and gloomy clouds, he discerns a faithful picture of human life, representing to his mind the newborn infant coming into existence with a Divine blessing on his birth, endowed with faculties which are disclosed by progressive life, rising and increasing to mid-day splendor, and then gently sinking to rest or action where the eye can no longer see.

By calling up from the treasures of our libraries some of the most remarkable descriptions of morning and evening, we shall observe how religious opinions, moral feelings and susceptibilities have varied the effects which natural scenes produce upon the human mind.

Homer looked upon his rosy-fingered morn, the coming of Aurora with her chariot of fire, and her departure after she had traversed the heavens, only as connected with the noise and bustle attending the commencement and the suspension of an engagement between the burnished arms of war. But Tasso, who describes a contest in which Christians fight against infidels, sanctifies the morning and evening in the camp as the sacred seasons of appeal to the God of armies.

Longinus, having no better criterion of sublimity, likens the morning to the *Iliad* of Homer, grand, tumultuous and ardent; while the evening resembles the *Odyssey*, the hero calmly and majestically returning to his rest after a long and intense struggle.

Milton, whose blinded vision, "the one talent which 'tis death to hide, lodged with him useless," gave to his descriptions the hal-
lowed tints of remembered images, was well prepared to invest his exquisite pictures with the sad but pleasing recollections which would recur to the minds of our first parents after their expulsion from Paradise. Night was to him "the patroness of grief," and "the sacred light" of the returning morning would cause,

"New hope to spring
Out of despair, joy, but with fear yet linked."

Walton, the angler, of a calm and contemplative, yet by no means an indolent disposition, delighted to walk to the river's brink "when the morning lark sped upward, and the sun looked forth gloriously on the dim and misty lake; when the husbandman was singing on his way, and the eagle soared to his silver cloud." And "when the eye of evening looked on the green woods and winding brooks and the wind sighed over the lea, then it was pleasing to walk through the glen, where the shadows of the trees lengthened, and the bird rested his wing."

The phlegmatic Butler, whose satirical disposition delighted in similes drawn from any distance and forced into service, likens the rising of the sun to the change from black to red produced on the shell of a lobster by boiling.

The emblematical spirituality of Quarles is conspicuous in his *Apostrophe*,

"Let those whose eyes, like owls, abhor the light,
Let those have night that love the night.
Sweet Phospor, bring the day!
How sad delay"—"When will day
Begin to dawn—whose new-born ray
May gild the weather-cocks of our devotion
And give our unsouled souls new motion."

Shakspeare in his descriptions of morning and evening offers some of his most triumphant claims to his high distinction as the poet of human nature, for he reads the outward universe with the eyes of all his various characters.

To Young, "the sable goddess of the night" brings up the idea of an awful pause in nature, prophetic of her end. Her leaden sceptre stretches over a world slumbering in darkness, where the eye can find no object, the ear can catch no sound.

Beattie chooses the evening as the season for retiring into some lonely glen, where

"Melancholy strays forlorn
And Woe retires to weep;"

where Ambition is hushed, and "Solitude, mild, modest Power" reigns in sanctity; where "Fancy roves at large," and neither care, nor cold distrust, nor envy is to be found.

Byron tinges his morning and evening scenes with much of the uneasy and doubtful gloom of his own disposition. Exquisitely fair they are, but still without health, and imperfect; promising, but unstable, stately, but not solid, ostentatious, but not securely elevated.

Scott loves to dwell on natural scenes as setting forth the goodness of God, and the guardian Providence which embraces creation, blessing and instructing all.

Campbell, with a mind strongly impregnated with religious truth, draws from the varying aspects of nature lessons of faithfulness, joy and hope. Looking on the government of God by the light of faith extended into an after-scene of being, he finds in nature lessons, warnings, prophecies, memorials and gleams of hope.

Bernard Barton would deserve the epithet of a moral poet solely from the beautiful images in his sketches of day and night, even if he were not so apt in pure and wise reflections upon all topics.

Thompson's thoughts are what we should expect from one who looked upon no ordinance of creative Wisdom as allowed in vain. Every motion of the wind, in the threatening gale, the cooling breeze, or the sighing gust, was to him a message of truth and duty; every plant and insect was a study, and every change a warning. God was in all his thoughts, and sunlight and darkness brought devout instruction.

How widely different, in some particulars, was his rival in the study and love of nature, the poet Burns. Many of the latter writer's sketches, like the *Cotter's Saturday Night*, do indeed convey the most sacred and simple lessons, but he too often loves to dwell upon the opportunities afforded by the approaching dark-

ness for immoral pleasures, and for at least doubtful amusements, in the crowded tap-room or in the retired lane. He knew the good, but loved the evil.

What can be more exquisite than the introduction to Gray's *Elegy*? The solemn toll of the curfew bell, dividing the day from the night—the signal for repose, which seems already to have commenced, as the weary ploughman passes to his home, and the drowning flight of the beetle and the drowsy tinklings of the fold tell of a pause in the labor of man and beast.

Almost directly opposite in characteristics to the description of evening by Gray, is that by Goldsmith, in the *Deserted Village*. Here all is bustle and joy and tumult, from the mingling notes of the village murmur.

Wordsworth is true to his mild and happy nature, when he describes the scenes upon which above all others he loves to linger, and to which he always recurs with renewed powers of description, whatever may be the beginning of his theme.

"When, with religious awe, the farewell light
Blends with the solemn coloring of the night,
* * * * *

Thus Hope &c."

Keble's *Morning and Evening*, in his *Christian Year*, are worth all the other contents of the volume. Let them be stored in the memory, and they will call up more beautiful images of faith and piety, of duty and hope, than any combinations of the words of our language, save the words of Scripture.

From the variety which characterises these selections and descriptions, we observe how very different are the effects which the same scene has upon different beholders. The choice of circumstances, the selection of features for each description, does not by any means depend upon their prominence, so much as upon the mental habits and the moral feelings of each individual. It is this susceptibility to various impressions, this ability to look upon the same scene in different lights, which makes some men poets, and some prose writers. Were it not for this diversity of gifts natural scenes might tire, or at least they might not attract that studious attention which when exercised is sure to produce an enlarged and exalted view of the works of God.

G. E. E.

PERFECT AND ENTIRE.

A SERMON, BY REV. SAMUEL BARRETT.

JAMES i. 4. Be perfect and entire, wanting nothing.

WE all wish, we all strive to be happy. In this we do right. Why are not our desires more completely fulfilled, our efforts more generally attended with success? The chief cause of our failure in the pursuit of happiness is this;—we do not wholly comply with the prescribed conditions; we do not obey all the laws of God and nature; we are not careful to “be perfect and entire, wanting nothing” that pertains to the Christian character. Here is the main difficulty. Most of the evils we suffer can be traced to something wrong in our own temper and conduct. How many seem ignorant of this truth, notwithstanding the united declarations of Scripture and reason to the contrary. Instead of looking for complete happiness, where alone it can be found, in perfection of character, multitudes are disappointed because they do not find it in a partial obedience to the laws of duty,—foolishly expecting from the practice of a limited number of the virtues the good consequences which result only from the practice of all the virtues. Is not the subject one that deserves consideration? That we may all, even the youngest amongst us, clearly perceive and deeply feel how fatal to success is the error now noticed, let us attend to the following familiar illustrations.

Here is a man who is industrious, temperate, honest, benevolent, and devout, and has been so ever since he began to act for himself; yet he is not satisfied with the results; he deems himself unsuccessful; he says he does not enjoy what it appears to him a good man should; he has not the conveniences of life that belong to his less virtuous neighbors; his embarrassments are frequent and distressing; he sees that his friends are afraid to intrust him with important matters, and that his influence in the community is by no means proportioned to his abilities and integrity. What is the occasion of this? He is disposed to impute it to any thing but the real cause, to the bad world he lives in, to the inscrutable

ways of Providence, and the like. But the truth is,—with all his virtues, he is not “perfect and entire;” he wants prudence. This has been his defect from his childhood up. He has been imprudent in his expenditures; and so his industry has not yielded him pecuniary competence. He has been imprudent in his exposures to the weather; and so his temperance in meats and drinks has not given him uninterrupted health. He has been imprudent as to his partnerships in trade; and so his honesty has not secured to him what else it would have done. He has been imprudent in his speeches; and so his benevolence has not obtained for him the good will of his fellow-men. He has been imprudent in regard to the times and modes of manifesting his religion; and so his piety has not wrought out for him all its legitimate benefits. Thus it is seen, how the want only of prudence can prevent the success of one who in most respects is distinguished for virtue. It is with the moral experimenter as with the chemical,—the omission of a single element may affect essentially the general result.

There is a man who is prudent; he is also, like the other, temperate, honest, benevolent, and pious; nor can he remember the time when he was not so. But follow him a little way, and you will see that he is not much of a man after all. He belongs to the class sometimes called shiftless people. Notwithstanding his good qualities, he is scarcely more than a cipher in the community. Even his own family might be about as well without him. When any thing of moment is to be devised or done, he is among the last persons in the world to be applied to. He has talents and many good feelings; but if he should die to-morrow, few would miss him. Nor does he enjoy himself; he complains of want of appetite; he is a stranger to refreshing sleep; oftentimes there is little either within or without that seems to afford him pleasure. Now when he considers all this, and at the same time reflects on the many virtues he knows he possesses, he wonders by what strange Providence it can be that he is subject to such deprivations. But the matter is of easy explanation. He is not “perfect and entire;” he wants industry, application. He is an idle, lazy man; and hence the evils of his lot. Industry, all know or should know, is an essential means of health, cheerful-

ness, competence, and respectability. Why should one not having this be surprised, if he is sick, and sad, and poor, and of little account? He ought no more to expect that a limited number of the virtues will yield the full benefit which results from them all in harmonious operation, than that a machine destitute of some important spring or wheel will go just as well, as if possessed of all the springs and wheels designed for it, each in its proper place and action.

Advert to the case of one whose defect is of another kind. He labors hard, is shrewd at a bargain, is honest in his dealings, is a man of kind affections, and is by no means destitute of religious sentiment. But he is not "perfect and entire;" he is "wanting" in temperance. Overlooking this, however, and dwelling exclusively upon his virtues, he expects all along to receive nothing but good at the hand of Providence; and so, when calamities come upon him, he seems utterly at a loss to conceive how it can happen that a person of such distinguished merit should be thus requited. Alas! for him, that he was not shown betimes how the lack of one virtue can keep a man out of the kingdom of God,—how the single habit of intemperance may subject a man to evils, all his life long, which a thousand virtues can neither remove nor compensate him for. What, for instance, avails industry, if its proceeds are squandered on the means of intoxication and gluttony? What avails prudent and honest conducting of business, if one's health is destroyed and his life cut short by excess in eating and drinking? What avail benevolence and piety, if a man makes a beast of himself half his time by extreme indulgence of his appetites? Yet how many there are, even in these days of reform, who through the vice of intemperance are wasting their property, undermining their constitution, sacrificing their reputation, and bringing on themselves as fast as they can the other evils of excessive indulgence, but who nevertheless seem amazed at the consequences;—just as if they supposed the law of cause and effect did not belong to morals as well as to physics. These persons can perceive clearly enough that this one thing, namely, the magnet, will keep a piece of iron suspended contrary to the law of gravitation; but how slow they are to see that this other thing, to wit, intemperance, will fasten a man to evil in spite of the opposite tendency of all his virtues.

Take a man, such as is sometimes to be met with, whose only vice seems to be that of dishonesty. His prudence is remarkable; his industry is proverbial; no one could be more temperate than he; he is ever ready to do a benevolent action; and his reputation for piety, it may be, is considerable in the church. Yet after all, this man will lie and cheat and defraud. He is notorious among merchants and tradesmen for all manner of tricks whereby he can overreach in transactions of business. What he wants is honesty; and this is the real cause of the various difficulties in which he so often finds himself involved. But he does not seem to be aware of it. He cannot imagine in what possible way it can have come to pass, that his neighbors, with half the industry and talent which he possesses, get along so smoothly and so well, while he is treated with such marks of suspicion and distrust, and can hardly take a single step but he sees the elements of strife collecting from one quarter or another to disturb him. But this man has confined his attention so exclusively to his virtues, which indeed are many, that his besetting sin has been lost sight of; and in consequence, when misfortunes befall him, he is perplexed and marvels, and very likely indulges himself in some of the common-place remarks about the injustice of the world. Now he is as unreasonable in this as would be the mechanic who should attribute the falling of his arch to the disproportioned weight of the superincumbent structure, when in fact it was owing to his having omitted to insert properly the key-stone.

Suppose you have a neighbor who toils early and late, eats and drinks with due moderation, manages his affairs with prudence, is upright in his business transactions, prays to God every night and morning, and goes to church every Sunday; and on the ground of these commendable well-doings expects the highest measure of happiness. Does he get it? No. Why not? He is "not perfect and entire," he wants benevolence. Is it to be wondered at that he is not happy? He wonders; but he ought not; he could not, did he study himself and the laws of human nature. Man was made for society. He was created to feel for and to do good to his fellows. And whoever allows himself to grow selfish, violates the principles of his constitution as truly as does he who drinks to drunkenness. The consequence is suffering. True

happiness has no dwelling-place in such a soul. The richest source of satisfaction is dried up. He is a stranger to the pleasures of sympathy. He knows not the joys of friends and lovers. No eye of relieved misery expresses gratitude through its tears when he passes by. Not a single voice in the vast community does he ever hear in praise of his beneficent deeds. No. He is an isolated being, and he feels himself to be so. He lives for self—self preys upon self—the better part of his soul is not developed—he is but half a man; and his satisfactions are lessened in the same proportion. Oh! that he could perceive the cause of his failure. But he has dwelt so much on his virtues that he has lost sight of his deficiency; and so, instead of attributing his unhappiness to its true cause—the want of benevolence, he talks of blind chance, and fickle fortune, and dark providence, and cruel fate, and complains of the world he lives in as no place for the rewards of virtue.

Let us turn to another sort of character—your moral man, so called. To all his other virtues he adds benevolence. He is not only industrious, prudent, temperate, and honest, but he is also kind and generous. In a word, he is a model of what the world calls moral men. Of course he expects, and his neighbors expect, that he, if any body, will succeed in the best manner; that is, will enjoy all that fitly belongs to the lot of humanity perfected. At times, however, he feels and others see, that he is not happy. How is this? He knows not what to make of it; his friends marvel at it; suspicions arise in his own and others' breast, that there is something like injustice in God's government. But the suspicions are unfounded. This man, through his own fault, is not "perfect and entire." He wants an essential element of happiness, namely, piety. Hence the uneasiness he so often suffers. Man has a religious capacity as truly as he has any capacity. Let this be neglected or abused, and evil will follow, just as certainly as in the case of the neglect or abuse of any faculty. This man lacks piety; and therefore, as a natural consequence, he feels, from time to time, a painful void within; he experiences a distressing want; he suffers the inquietude which results from not having the belief and feeling, that there is, above and distinct from nature, an eternal, infinite, unchangeable Being, upon whom the thoughts

and affections can be fastened. He has indeed a taste for the grand and beautiful in the outward creation; but still he often finds himself unhappy, because he is a stranger to the conviction, that material forms are but the manifestations of the all-pervading spirit of God. Give him this conviction,—give him the felt assurance that, go where he will, enjoy or suffer what he may, he is in the presence of One, who is self-existent, unlimited in power and wisdom and goodness, the same yesterday, to-day and forever, his Creator, Preserver, Father, before whom he can open his mind and heart with filial confidence, trust and love, and from whom he may expect all the good which he has a capacity to receive and a disposition to use well,—give him this conviction, this feeling, and immeasurably will his happiness be increased. Now the void he felt before is filled; now the want he experienced before is supplied; now he is, so to speak, a full-grown man; he is “perfect and entire,” and consequently in a condition to enjoy all the satisfactions which it is best for him to partake of in the present life. Nor only so; at whatever time he may be called from these earthly scenes of discipline, he will find himself in a state of full preparation for the bliss of heaven.

The purpose of these very plain and familiar illustrations will be effected, if they shall help to deepen in a few young minds the impression of the all-important truth, too often lost sight of, or if seen not reduced as it should be to practice, that in order to obtain the full rewards of virtue a man must be virtuous, not only in many respects, but in all respects. Neither prudence, nor industry, nor temperance, nor honesty, nor benevolence, nor piety, nor any two or three of these combined, will do alone; we must have them all, in due proportion and in harmonious operation, if we would find the great experiment of human life an entirely successful one. The only way, suggested by reason or made known by revelation or ascertained by experience, whereby we can pass from the cradle to the grave, and thence into the state of existence allotted us in the future world, with the least possible misery and the greatest possible happiness, is, never to omit a single duty, but always and everywhere to think and feel and act agreeably to the eternal and unchangeable rule of right—in com-

plete accordance with God's laws, as disclosed in nature, in conscience, in the events of his Providence, and in the teachings of his written word. Let us see to it, therefore, that we "be perfect and entire, wanting nothing," which pertains to the Christian character.

NOTICES OF THE LATE REV. WM. RITCHIE.

WILLIAM RITCHIE, late Pastor of the First Church and Society in Needham, closed his earthly probation on the 22d of February, 1842, in the sixty-first year of his age.

Our departed and beloved brother was a native of Peterborough, N. H., and received his collegiate education at Dartmouth College in his native State. He pursued his theological studies under the tuition of the wellknown, excellent and truly evangelical Dr. Lathrop of West Springfield, of whom he always spoke in the most respectful and affectionate manner. He was at that time, and during the earlier period of his life, what is called Orthodox. Such were his parents. Such were his youthful associates. The influences of his college life tended to strengthen the same views. But when at a subsequent period he was led to reexamine his theological opinions and to try them by the standard of Scripture, he essentially modified them. He "searched the Scriptures." What they taught, he gratefully and reverently received. The authority of Scripture was to his mind decisive and final. What he did in this respect himself, he urged others also to do. He was earnestly desirous, that all should form their religious opinions and character according to the standard of Divine revelation.

Mr. Ritchie was first settled in Canton in this State. He continued in the ministry in that place from 1807 to 1820, when by mutual agreement the connexion between himself and that Christian society was amicably dissolved. After that period he preached with much acceptance in several places, and was requested and urged to settle over one of the largest and most intelligent societies in the county of Barnstable. But having received about the same time an invitation from the First Parish in Needham, he declined

the former, and accepted the latter, and was installed, in December 1821, as successor to the Rev. Stephen Palmer, who had died but a few weeks before, and who had been for nearly twenty-nine years the useful, honored and beloved Minister of that Church and Society.

Mr. Ritchie appeared to us to be a very sincere and faithful minister. In his discourses he dwelt rather upon practical than speculative subjects. His style was clear, plain, direct; his manner was solemn and impressive; his topics were Scriptural. He carefully avoided metaphysical and abstract discussions in the pulpit. With no less care did he avoid "teaching for doctrines the commandments of men." Our lamented brother seemed most truly to wish to follow the course pointed out and pursued by that primitive and eminent preacher of the Gospel, the great Apostle of the Gentiles. Like Paul, he "shunned not to declare" what he considered "the whole counsel of God." Like Paul, he "testified repentance toward God, and faith toward our Lord Jesus Christ." Like Paul too, "he kept back nothing that was profitable" unto man. This was his leading object; it was his heartfelt wish, "to be profitable" unto his hearers—to promote their "growth in grace"—to have their characters really and truly Christian characters formed according to the doctrines, precepts, motives, and spirit of the Gospel. He earnestly desired, and devoutly prayed, as Paul did, that "the love of Christians might abound yet more and more in knowledge and in all judgment, that they might approve things that are excellent, that they might be sincere and without offence till the day of Christ, being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Mr. Ritchie in his preaching enlarged on those precious views which our great spiritual Teacher presented. He "looked unto Jesus as the Author and Finisher of our faith,"—whom the Father sanctified and sent into the world to teach the way of pardon, acceptance, peace and salvation. He dwelt much upon what Christ says of God—of his holy and righteous government—of God as the Father, the Friend, the Benefactor of all. He had exalted views of the Holy Scriptures as containing a record of Divine revelation. He had exalted views of Christ's mediation, of its sublime purpose

and moral efficacy; of the atonement, the reconciliation, which Christ came to effect between erring, wandering, sinful men and the ever blessed and ever merciful God; and of that moral and spiritual regeneration, of that heavenly purity and holiness, which it was the gracious purpose of Christ by his instructions and example, by his sufferings and death, to produce.

Upon these, and all the great truths which Christ taught, he entertained clear and distinct views. He had an independent mind. He thought deeply and freely upon religious subjects. He formed his own opinions, and expressed them fearlessly and directly. His hearers could easily understand his views. He was generally and justly regarded by those who heard him, as a serious, plain, direct, and acceptable preacher.

But while he was sincere and independent in forming and uttering his religious convictions, he was at the same time very candid toward those who entertained different opinions. He claimed no infallibility. He was sensible of his liableness to error; and hence he wished to hold and to speak what he deemed the "truth in love." He sincerely wished that others might do the same. He wished that all Christians of all names might enjoy without any restraint "the liberty, wherewith Christ hath made them free." And although he lamented that the professed disciples of Christ had through human infirmity erected so many walls of separation, yet he thought that the right way to cause these walls to fall of themselves and gradually crumble to dust, was to diffuse Christian light and love and holiness. He was not only truly charitable toward good Christians of all classes, but his charity was founded upon the sublime principles of the Gospel.

The same Christian principles, which guided our brother in his ministerial and official duties, exerted a controlling influence upon his domestic and social relations. His habitation was a habitation where the motives, the spirit, the virtues, the peace of the Gospel prevailed. Not only did the incense of Christian devotion daily burn on his family altar, but the fragrance of it was diffused and mingled with all daily labors and cares, and joys and sorrows. His house was the home of hospitality, and multitudes will long remember with gratitude the many proofs of it, which they have enjoyed.

Our deceased friend was also a cordial wellwisher to the numerous and well-directed efforts, which are now made to promote the moral reformation and the intellectual and literary improvement of mankind. He desired to encourage all good objects. But during the latter part of his life his health was materially impaired. This circumstance doubtless prevented him from rendering to such objects that direct and personal aid, which he might otherwise have given. It is to be feared, indeed, that he continued his public labors longer than his strength allowed, and that he performed the services of the pulpit when his friends and physician would have dissuaded him from so doing,—when those services were too laborious for his declining health and strength, and were fast wearing away the weakened principles of life. So that he might be said literally “to spend and be spent” in the services of God’s sanctuary, and in the offerings at God’s altar.

But he has gone. His services in an earthly temple are ended. “He has finished his course; he has kept the faith.” His faith was strong and lasting. It was severely tried, but it sustained him under manifold sorrows. It animated him in the near prospect of death and eternity. It inspired him with the hope of “joy unspeakable and full of glory.” It was severely tried, we have said; especially during the last year of his life. His only daughter died at the house of her parents, October 5, 1841. About the same time tidings arrived of the death of a son’s wife in the neighborhood of New Orleans. His surviving children, three sons, were so far removed from him that they could not be with him in his last days to comfort him. This was a trial to him; yet he bore it with Christian firmness. But a short time before his decease he said with great calmness to his afflicted wife, “I had wished on your account to recover. I thought I might be useful to you. But our times are not in our own hands. I am going to a better country. I have given up myself to God. I have given up you to God. I have given up our dear children to God.” And then with much composure he conversed with her about those things which he thought would be useful to her, when he was gone. His strength failing, he quietly fell “asleep in Jesus,” in the faith and hope of the Gospel.

We mourn not for our departed brother. We mourn for ourselves. The thought that the intercourse which for many years

we have held is broken off by death, is most painful. But we thank God, that we were permitted to enjoy the privilege so long. We thank God for the hope of an unspeakably greater privilege, the hope of seeing our friend in a better and happier world, where there shall be no more sickness, nor sorrow, nor separation, nor death.

R. S.

REMEMBRANCERS OF CHRIST.

How many touching and significant memorials of our Master present themselves to our notice! The day on which Christians meet for religious worship is a standing memorial of him. It is emphatically the Lord's day. We ask why the universal respect for the first day of the week, why in all civilized nations it has become a day of prayer and solemn thoughtfulness, and the only true answer points to Christ. It is his name and the power of his Gospel that have produced this effect. Whenever that day dawns then, a memorial of Jesus beams upon us from the heavens.

The Christian congregation is another memorial of him. That assembly of beings whom we behold gathered together for mutual edification in religion, moved by religious desires, feeling their need of spiritual illumination and bowing before God to obtain it, conscious of inward maladies and praying that they may be made whole, looking forward to the hour of their departure from this world, not without trembling anxiety and yet with sustaining hope, what is this spectacle but a living memorial of Jesus? For, what has given them this deep knowledge and filled them with these various emotions but the name and Gospel of Christ?

Preaching is a memorial of Jesus. In its general features this is an institution peculiar to Christianity. The Jews had no such office. Their priests waited upon God at the altar and performed the sacrificial rites. Their prophets delivered messages, not as men speaking to men on the great themes of religion, but as God gave them special commandment. Their teachers made void the Law and the word of truth by their senseless glosses and vain traditions. In their teaching, no time, no place, no method, no selec-

tion of topic, no unity of discourse was observed, nothing, in short, bearing any resemblance to Christian preaching. And as for the ministers of the Gentiles, we know the poor mummeries of their office,—their omens, and auguries, and victim-sacrifices, and altars, fires, and clamorous festivals, and obscene mysteries. Now, what has given to preaching its high office, its prominent place amongst the institutions of religion? The answer here, as in the other cases, refers us to Christ. It is he and his Gospel that have given existence and power to this office. And hence every Christian sermon that is delivered in the churches of the earth is a memorial of the great Preacher of truth and righteousness.

The published Gospel also is an everlasting memorial of Jesus. It is his best remembrancer. Every page bears his name. We cannot open it without feeling that he is before us. We see, as we read, the transcendent beauty of his character. We hear the Divine eloquence of his words. As he discourses of the Father, of the soul, of life eternal, our thoughts involuntarily stretch away to heaven and the throne of God. O! what a living history is this! If we would refresh our recollection of the grace and truth that were manifested in Jesus; if we would recal the wonderful works which God did by him; if we would behold the acts of kindness and mercy and the blessed virtues that shed their radiance over every scene he visited; if we would see his calmness in sufferings, his patience under insults, his love for man when all conspired to destroy him, his piety and resignation on the cross, and his resurrection from the grave; we have only to open this book and the picture of it all is before us, so accurately and vividly drawn that as we study it it is difficult to realize that we are not actually conversing with him and beholding his person.

There is still another memorial of him, different in kind, but from its origin, its nature and its influence, claiming the respectful regard of all Christians,—the Supper. Of this memorial, Jesus himself is the author. It did not spring up, like many forms of religion adopted in Christendom, from the fancy of some curious inventor of mystical ceremonies. It is not the contrivance of a pomp-loving enthusiast. It is not the device of some ecclesiastical Council met to consult how they might supply the deficiencies of the Gospel. But it came forth in its simplicity and impressiveness

from the heart of Jesus himself. As some men erect their own monuments before they die, so did Jesus set up this memorial of himself before he went away. Not like the pyramids of the Egyptian kings, which stand though their memory has passed away; not like the mausoleums of St. Peter's or Westminster Abbey, whose magnificence absorbs thought and admiration to the exclusion of the illustrious dead that repose beneath them;—not like these is his monument; for it was built by the toil and strength of no human hands, it makes no impression by its outward grandeur, but in its simplicity consists its beauty, in bringing *him* to the memory and heart consists its significance, in causing all who approach it to feel their obligations to him and to take thought on their great religious duties consists its efficacy. Behold it,—the Bread and the Wine! Read the inscription: "This is my body—this is my blood; eat and drink in remembrance of me." Pause, reader, and meditate. Let no *man* whose faith supports and consoles him, whose life is adorned with Christian virtues, whose bosom throbs with Christian hopes, pass it unnoticed. Let no *woman* who remembers what her sex owe to the Gospel,—the entire change which it has wrought in their condition, the intellectual and moral, the domestic and social advantages they have derived from it, and the consolations it has administered to their sorrow,—pass it without paying a cordial tribute of gratitude to the Saviour whom it commemorates. Let no fond *mother* who looks with joy on her tender offspring in their health and beauty, who trembles with alarm when their brow is fevered and their lip is pale, knowing how frail they are, let no such mother, when she remembers who it was that "took little children in his arms and blessed them and said, Of such is the kingdom of heaven,"—affording her the comforting assurance that though they die to earth and time, they live to God and heaven,—turn away, unheeding, from this consecrated memorial of Him from whom all her hopes come. Let no *young man* who is just assuming the responsibilities of life, just entering the broad field of life's difficulties, toils, and perils, and who considers how much need he will have of Divine counsel, of more than earthly supports, of the illumination, guidance and consolation of religion, let no such young man slight this memorial of Him whom God hath sent to enlighten, assist and console him, but

stop reverently and obey its call: "Eat and drink in remembrance of me." And let no *youthful maiden* whose affections expand in the vital warmth of goodness, as blossoms open to the sun, whose tender conscience is ever whispering, 'Leave no duty unperformed,' who admires and would imitate *her* conduct who sat at Jesus' feet and heard his words, choosing the better part which could not be taken away from her, who knows that she will soon be laden and oppressed with cares and duties, with struggles and sorrows, and that she will have need of some source of peace which the world cannot give, let none such look away from this monument till a tear of grateful remembrance has moistened her eye and she "has tasted and seen that the Lord is gracious."

The monuments erected to commemorate great national events and in honor of illustrious men or illustrious deeds, what profound emotions do they excite! How intensely does the mind sometimes dwell upon them till the events seem to be again transpiring, the deeds acting in our presence, the men moving before us! If we pause amongst the tombs of those whom we have loved or whose fame we have helped to raise, how suddenly does all that rendered them lovely or venerable seem to come up before us! How deeply is the fountain within us stirred, and how vividly in its clear waters are their lives imaged! If we could be set down at this moment in the great cemetery of England's dead and could read the names of the mighty kings, the nobles, the warriors, the philosophers, the scholars, who for eight hundred years have been gathering together there, how would every name recal a history and awake emotions of delight and veneration, of pity and sorrow, such as we should feel were the men themselves, instead of their names and graves, actually before us.

Such and so great is the influence of significant memorials. They reach the heart. From its grave they raise up the Past alive into the Present, and make us see and feel what of beauty and glory it contained. In all ages their influence has been acknowledged. Whether religious or political, whether designed to commemorate private virtues or public achievements, the triumphs of the philosopher or the victories of the conqueror, they have been able to seize upon the imagination, to quicken recollection, to excite emotion, and to fill the mind with worthy thoughts.

But we dismiss this train of remark. We have said enough to show our readers what importance we attach to this particular remembrancer of Christ, the Lord's Supper. We regard it, not indeed as essential to salvation, but as a useful means of Christian improvement. And as a method of acknowledging Christ before men, of making profession of faith, we regard it as peculiarly valuable. But especially for its *practical effect* do we highly prize it. What that is, we must ask of those who regularly observe it. And what do they tell us? That this ordinance produces in them not only a lively feeling of obligation to Jesus, but a keen sense of personal unworthiness and a disposition to exclaim, 'Oh! how far short do I come of the excellence of his character; how poor, broken, impotent, seems my virtue; how cold and cloudy my devotion! When shall I shake off the corrupting influences that surround me, break up the habits that enslave me to the earth, and become at all times what I am for a brief period at long intervals, truly fervent in spirit, truly alive to what most of all concerns me, truly controlled and animated by the highest principles and aims. I have lived—alas! how long!—but feebly sustaining my profession as a Christian, but imperfectly showing forth in my life the power of my faith, but faintly recommending it to the acceptance and homage of others. God forgive me and give me more strength! God forgive me and make me more faithful!' This, if we do not mistake, is its usual effect. And who shall say that it is not a needed and salutary effect?

We would hope that these considerations might turn the attention of some of our readers to the important subject of an outward confession of Christ by connecting themselves with those who commemorate him in the Supper. But whether they shall or not, we would implore them to remember that no earthly gifts or advantages, no extent of worldly wisdom, no prospect of "length of days with riches" can compensate the want of the solid advantage of a character formed upon the model of Jesus Christ and assured of immortality. All other aims, then, should be subordinated to this. All other interests should be made tributary to this. Truth, principle, Christ,—these should be highest in our thoughts and deepest in our hearts. To live in righteousness—to die in faith—to inherit a crown of glory, this should be our prayer, our endeavor, the end of our hope.

J. W. T.

NOTICES OF RECENT PUBLICATIONS.

THE HISTORY OF CHRISTIANITY, *from the Birth of Christ to the Abolition of Paganism in the Roman Empire.* By Rev. H. H. Milman. 3 vols. 8vo. London: pp. 460, 481, 592.

An American Edition of the same, with a Preface and Notes. By James Murdock, D. D. New York: Harpers. 1841. 1 vol. 8vo. pp. 528.

MR. MILMAN is the Author of Poems, of a popular History of the Jews, of Lectures on the Evidences of Christianity, and of an Edition of Gibbon's Roman Empire with excellent and learned Notes. His studies for many years have qualified him for the above work, which is only the completion of a part of a more extended undertaking. He is a profound and catholic scholar, superior to the petty prejudices of his profession and of his sect, and well acquainted with the peculiar difficulties which beset his task. We have been rather surprised at the commendation with which, with only two exceptions, so far as we know, all the reviews of all Christian denominations have received these volumes; for they make but slight concessions to the peculiarities of any sect, and pass over without notice many points of controversy, leaving the reader to judge of the author's individual opinions rather from the tone of the whole history than from single sentences or arguments. The first volume might be regarded as a complete work by itself. It embraces a concise but very distinct account of the condition and forms of Pagan religion and philosophy, given as an introduction to the Life of Jesus Christ,—a harmonized exposition of the Gospels,—and a sketch of the struggle between Christianity and Judaism. The Life of the Saviour which is thus set forth in connection with the history of the times, is probably the best which has ever been written, and imparts the highest value to Mr. Milman's work. He has used the opportunity presented by his plan,

of explaining the obscurities of the New Testament, of illustrating its text by supplementary information, of harmonising the Gospel narratives, and of meeting the various theories and inventions of recent German writers, especially of Strauss, whose work is candidly examined and satisfactorily refuted. The Author lays this solid foundation as a basis, upon which he proceeds to build up an historical sketch of the fortunes of Christianity for the three succeeding centuries. Paganism, more slowly and with a vacillating, unsteady purpose, set itself with Judaism to contest the progress of the Gospel. The Oriental philosophy first opposed and then corrupted Christianity. After successive persecutions had been endured, and state enactments and imperial edicts had failed in their intended effect, the close of the third century from the death of Jesus Christ beheld his religion nominally professed by the head of the Roman Empire.

Mr. Milman's pages may be relied upon for the candor and sincerity with which disputed questions are discussed. He seeks to do equal justice to all parties, he does not wink out of sight the virtues of a Pagan persecutor or of a Christian sectary, neither does he conceal the superstitious follies or the unsanctified designs of the early prelates of the Church. For the general reader this history contains all desirable information. Its matter is disposed under several appropriate heads by a natural arrangement. The style is lively, and at times even brilliant and poetical. The tediousness which characterises all our former ecclesiastical histories, with the exception of that of Jortin, is here entirely relieved by the almost poetical interest of large portions of the work. We cannot but commend highly the candor with which Mr. Milman treats the subject of the Arian controversy. Our readers will find in his remarks a fair and impartial estimate of the characters of the great leaders in it, and of the faults which are to be charged upon either side. There is, of course, much information desired and needed by professed students in reference to the first three centuries of Christianity, which cannot be found in these volumes. But still when such information has been gathered elsewhere, Mr. Milman's History will be all the more valuable as furnishing a scale by which to estimate the relative importance of opinions, facts and events.

The American edition of the work contains some additional notes and references, and is adapted to the American editions of several books which it quotes or cites; but, as with many reprints of English works in this country, economy has been too much studied in its style of publication. An edition issued at Paris, in two volumes, is preferable to the American, and is sold at but little higher price.

PHILOSOPHY OF THE PLAN OF SALVATION. *A Book for the Times.*
By an American Citizen. New York: Published for the Author.
1841. pp. 240, 12mo.

THIS book is anonymous; but we learn from the Preface, that it comes from one who had been a skeptic, and was afterwards convinced of the truth and Divine authority of Christianity. It is chiefly devoted to the question, what is true Christianity, that is, what are the *doctrines* of Christianity; not,—is Christianity true? It identifies true Christianity with the doctrine of the supreme Godhead and vicarious atonement of Christ. The Author shows undeniable sincerity, but he seems to have brought with him, into the defence of his views of Christianity, much of the dogmatism of his former infidelity. He sees a great truth, which has escaped no thoughtful mind,—that Christianity is adapted to the nature of man. But nothing can be more unphilosophical than his method of showing what is true Christianity. He attempts to demonstrate his views in the form of the problems and propositions of Geometry, but he is neither philosophical in his statements, nor conclusive in his demonstrations.

To give but one or two instances; he says, that unless Jesus Christ is the true God, his “work was adapted to draw, and did necessarily draw, the affections of the human soul to himself, and thus alienate them from God their rightful object.” Now, most manifestly, love to Christ as a spiritual Saviour is just as consistent with supreme love to God, as is the warmest love to an earthly friend. By love to himself Christ leads us to the love of his Father and our Father, his God and our God. He could do no

more than he has done, to direct our supreme affections, not to himself, but to God who sent him.

The instance of Zeleucus is introduced, who, when his son committed a crime punishable with the loss of both eyes, in mercy to his son required only one eye to be taken out, and then, to satisfy the demands of the law, had one of his own taken out. It is amazing that such a transaction, by a Heathen man and in a Heathen country, should be quoted and largely dwelt on in a professedly philosophical work, to show that vicarious punishment is adapted to the nature of man. Let such a transaction take place in a Christian land, and all sense of the majesty of the lawgiver would be lost, in pity for his weakness and horror at such an expedient to sustain law.

The Author gives, with great confidence, the book of Leviticus as the clue which shall guide the skeptic out of the labyrinths of skepticism. Now the argument he builds on that book depends on the question,—is the book *strictly typical*, so that the sacrifice of the lamb answers in every point to the sacrifice Christ made of himself? An Apostle reasons respecting another type, “*not* as the offence, so also is the free gift.” So here;—*not* as the sacrifice of the lamb, so also is the free gift of Christ’s death. The Mosaic ritual answers to the Gospel only as the shadow to the substance. It is emblematic, hieroglyphic, rather than strictly typical. God through Christ takes away sin in a better way.

The Author is beyond doubt one, who having been taught in his youth the doctrines he now maintains and in mature life meeting with the objections that lie against them from the reason, gave up his early faith and with it the truth of Christianity itself. We are glad that he has come back to Christianity, but let him not insist that his is the only way by which a wanderer can return. He tells us in his Preface, that he communicated his views to a friend skeptical like himself. He does not tell us that his friend was converted, and we presume he was not; and we believe there are many minds whom his book would altogether fail of reaching.

He calls his production “a Book for the Times.” We believe that truly philosophical minds, even among those of his own religious belief, will feel, if they read his book, that skepticism cannot be overcome by syllogisms, that mathematical evidence cannot be applied to moral truth, and that this attempt so to apply it, however sincere and well-meant, is a failure.

A COURSE OF LECTURES ON THE DOCTRINES OF THE NEW JERUSALEM CHURCH, *as revealed in the Theological Writings of Emanuel Swedenborg: delivered in the City of New York during the winter of 1840-41.* By B. F. Barrett, Pastor of the First Society of the New Jerusalem Church in New York. New York: published for the Author. 1842. pp. 442, 12mo.

A GREAT deal may be learned by a wise and thoughtful person from the several volumes which are written every year by the converts to the different Christian sects. The great lesson which they all enforce by their example at least, though not by their language, is that Christianity must be something distinct from men's views of it. It has been usual to speak of the new disciples who rally under different sects, as new converts to this or that form of religion. Now we think it would be well to speak of many of these persons as converting Christianity to their own tastes and feelings. This is in fact the true philosophy of the matter, as we have long believed, and the volume before us adds much strength to our belief. It is written in a Christian spirit, and contains many passages which forcibly present the great principles of religion as taught in the New Testament. Swedenborg, a man of undeniable excellence, adopted a view of Christianity which was accordant with his own idiosyncrasy, and of course transferred to his doctrines the tints of his own fancy, feeling and vision. Of course all that is peculiar in his religion depends, as does his alleged prophetic commission, upon his bare assertion unsustained by any extraneous evidence. If there could be a mind to invent such a system as his, it is no wonder that kindred minds should adopt it. His disciples do not hesitate to insist that no one is capable of examining his doctrines, who is not in a spirit to receive them,—a principle by which the dissatisfaction of a most honest inquirer is made to avail nothing to the discredit of the doctrines. The principle in fact amounts to this, that the result of an examination of Swedenborg's writings, as it shall be in their favor or against them, will indicate whether the inquirer was or was not fit to make the examination. All the authors of this sect whose writings we have seen adopt this most extravagant principle, but we question very

much whether they would allow a jury to act by it if they were on trial for their lives.

The Author of the book before us, true to his sect, adopts this principle, though under some slight disguise of language, in his Preface. Then follow twelve Lectures; the first containing a sketch of the life, writings and character of Hon. Emanuel Swedenborg, in which his alleged miracles are presented and insisted upon, though Swedenborg himself is quoted and approved as impugning the value of miraculous evidence. Eleven Lectures are devoted to the exposition of the "New Church" Doctrines concerning "The End of the World," "The Second Coming of the Lord," "The Internal Sense of the Word," "The Science of Correspondences," "The Divine Trinity," "The Glorification of the Lord's Humanity," "The Doctrine of the New Jerusalem concerning the Resurrection," and an explanation of Swedenborg's "Memorable Relations," which are accounts of his visits to the spiritual world. Mr. Barrett shows great facility and aptness in the use of Swedenborg's language and modes of conception. We trust that he will not think us uncharitable if we say, that the positiveness with which he makes assertions for which not a shadow of proof is adduced, seems to us to be not one whit more reasonable than the confidence of the Shakers in the prophecies of Mother Ann Lee.

TALES. *By the Author of "Three Experiments of Living," "Luther," "Cranmer," "Old Painters," &c.* Boston: Hiliard, Gray & Co. 1841. pp. 337, 12mo.

We do not find it so easy to speak of this volume as of its predecessors, because it is certainly inferior. Yet independently of the respect due to its Author for many successful efforts, it has merits of its own which entitle it to attention. It is made up of four stories, three of which appear for the first time. The lesson inculcated in the first story, entitled "The True and the False," is needed in our community, and is well set forth. We have known several Mrs. Barkers. We believe that if we could inquire into

the circumstances which have brought many of the young men into college who have there wasted their time, money, and powers, injuring their usefulness as members of society, and even jeopardizing their eternal interests by the tastes and habits there formed, we should find that the false ambition of parents or friends has hurried these unfortunate youths reluctantly into scenes uncongenial with their tastes and abilities. It is a fatal, though not an uncommon error. We are glad to have it presented to the observation of readers. The second story is called "Emigration, or the Township in Maine;" short, but presenting a beautiful picture of a young female waking from a dreamy existence of luxury and self-indulgence in England, to a true life of self-sacrifice, effort, and inward progress in America, whither she had accompanied her husband in utter ignorance of the mode of living and sort of people she must encounter. Some of the incidents in the third story, entitled "Patronage and Friendship," seem to us improbable, but the character of Mrs. Felton is well drawn. There are not a few who mistake the exercise of patronage for benevolence, and who unconsciously regard those whom they have obliged as bound to everlasting gratitude and called upon to endure any thing for and from a benefactor. The last of these Tales presents much of the Author's usual ability; there is that correct observation of human nature which alone can give a value to narratives of this kind: and it is interesting as a story.

One who has long been contemplating mankind and life in a spirit of wisdom and kindness, does well to give us the fruit of such observations in pleasant and practical tales: and may be sure of a welcome from general readers, and—which is still better—may hope to do good.

THE OBJECT OF THE MINISTRY. *A Sermon, preached at the Installation of Rev. Samuel Osgood, as Pastor of the Westminster Congregational Church, in Providence, December 29, 1841. By Rev. Ephraim Peabody. Providence. 1842. pp. 40, 8vo.*

WE had been told that the services at Mr. Osgood's Installation seemed excellent to the hearers; we find them excellent on perusal. Mr. Peabody's sermon describes the object of the minis-

try as "the regeneration of men by the power of Christian truth." The need of such a regeneration is shown by reference to the characters of men,—to the *principles* by which life is controlled with multitudes, who while they maintain a superficial propriety, want, and feel the want of, an inward life different from that of which they are conscious. Men have "convictions of the guilt and danger of sin," and to these convictions the minister must speak. Every Christian sect must take this ground as the basis of its action, or fail of success. Yet not as an occasion for inculcating a sectarian theology, for the great duty of laboring for the regeneration and salvation of man grows out of faith in the Gospel—the Gospel of the Church universal. Mr. Peabody's exposition of his subject is marked by equal beauty and fervor.

The Charge, by Rev. Mr. Folsom of Haverhill, enjoins upon the minister to "preach Christianity in its union of the intuitive with the authoritative," to follow and exhibit Christ as a Divine teacher, to aim at the reconciliation of men to the Father through the life and cross of Christ, to speak from the religion of personal experience, to administer faithfully the ordinances of the church, to maintain friendly intercourse with his people, and to cherish fraternal feelings towards all Christians.—The Right Hand of Fellowship, by Rev. Mr. Simmons of Waltham, is short, but altogether suitable to the occasion.—The Address to the Society, by Rev. Mr. Thompson of Salem, contains many sound and pertinent remarks respecting the manner in which a Christian society should receive "the public ministrations of religion." The true nature of "the independence of the pulpit" is considered, and the limits of Christian liberty are defined.

"THINK SOBERLY." *A Sermon on Temperance, delivered in the Unitarian Church, Newport, R. I., Sunday Evening, February 6, 1842. By Charles T. Brooks, Pastor. Newport: 1842. pp. 18, 8vo.*

OF the many publications which the cause of Temperance has called forth, we have read few with more satisfaction than this by Mr. Brooks. He treats with the sobriety and discretion, which it

is the object of his sermon to recommend, a subject of vital interest; and in regard not only to the reformation itself, but to the means by which it is to be accomplished, he urges "every man to think soberly, but strongly; to speak soberly, but decidedly; to feel soberly, but deeply; and to act soberly, but with firmness and energy." In his zeal for the cause he is advocating the preacher does not forget, that there are other good and great causes before the world besides that of Temperance; and that the most absolute freedom from intemperance cannot of itself secure freedom from other vices. He regards the present Temperance movement as "differing from former movements on the same subject in two particulars; first, that the reformation was commenced by some of the most wretched victims of the evil, and secondly, that the pledge which the new reformation bears upon its banner discountenances, not merely what are commonly called ardent spirits, but all intoxicating drink." To these points he devotes a large part of his remarks.

The signal success, which has attended the efforts of the friends of Temperance, cannot but be regarded with pleasure by every friend of humanity. Let it be pursued in the spirit of meekness and charity. We may not wholly approve of all the measures which have been urged. But so far as the cause prevails, "therein we rejoice and will rejoice:" and we cordially assent to the sentiment, well expressed by Mr. Brooks, "that it becomes every reasonable and religious man, instead of standing coldly aloof and priding himself upon his freedom from extravagance, and prophesying a speedy re-action of the tide of enthusiasm, to see to it as far as he has any influence, that this cause shall *go on*, steadily, reasonably, and religiously, that such a re-action shall not take place."

THE TRUE MESSIAH: or *The Old and New Testaments examined according to the principles of the Language of Nature.* By G. Oegger, former First Vicar of the Cathedral of Paris. Boston: E. P. Peabody. 1842. pp. 27, 8vo.

If we understand the language of the title-page of this pamphlet, G. Oegger was once a Roman Catholic priest; so far as we can

understand the pamphlet itself, he is now a disciple of Swedenborg. He says not a word however of any master whom he follows, yet under the lofty title of "the language of nature" proposes a theory which is substantially, if not identically, the same with Swedenborg's system of correspondences; a system so purely fanciful and subversive of all sound interpretation, that it has always been to us an occasion of amazement that men of clear heads could for a moment give it indulgence. The present twenty-seven closely printed pages are introductory to "two more parts, of about seventy-five pages each," to be published by subscription, for which purpose the names will be received, "of those who are sufficiently interested in it, to wish to see the application of the principles of it to the Old and New Testaments." Upon more unprofitable reading we are seldom invited to waste our time; nor do we admit that its absurdity or unintelligibleness renders it harmless, for such whimsical perversion of the language of Scripture may wear down the respect which ought to be felt for the sacred writings.

Absurdity and unintelligibleness, we know, are hard words. But how else can we speak of a writer, who tells us that "a mill-stone, hung to the neck of a scandalous man and thrown with him into the sea, will be a blessing to him; for that mill-stone represents the means of appropriating to himself the word of God, and the sea is merely a collection of natural truths, by which man may be prepared for the reception of divine truths; water being, everywhere, in the discourses of Jesus Christ, the emblem of truth." Or of one who asks, "What would now be thought of Jesus Christ, if to make his divine nature understood at his time, he had said, for example, suppressing the emblems of Father and Son: The first cause is the universal I; I who speak to you, I am that same universal I, particularly manifested. The world was really not then sufficiently advanced." Nor is it yet, we trust, sufficiently advanced to account such language as this a revelation either of the Father or of the Son; nor to feel the force of the reasoning exhibited in the following admirable nonsense: "Man and the serpent form the right angle; other animals fill the whole quadrant; and any other kind of beings is geometrically impossible." We leave our readers to judge if we have spoken in unjust terms of G. Oegger's pamphlet.

INTELLIGENCE.

RELIGION IN BOSTON.—We have not, since our first acquaintance with this city, known so general an interest upon religious subjects as now exists here. It seems to pervade all sects, and all classes of the people. Of course its character is affected in various denominations by their peculiar views of the religious life, but we find on all sides a more earnest feeling respecting the importance of personal religion. Different circumstances have concurred to produce this result. A long season of mercantile depression, with the spectacle of frequent destruction of worldly hopes, has led many to feel the uncertainty and insufficiency of the things of earth. A great political excitement has been followed by general disgust at the conduct of political parties, and a desire for something better than the alternate hope and disappointment with which politics weary the heart. Repeated examples of the peril into which life may be brought, with memorable instances of its destruction, have awakened thoughtfulness and suggested the need of preparation. The visits of ministers, in the character of *revivalists*, who this winter and the last have preached to large audiences in our city, have extended and deepened the feeling of interest in subjects of a religious nature. The effect of these and other influences acting upon our community has been witnessed in the excessive desire for religious meetings—excessive, because it has often been indulged to the neglect of private and domestic duty, in the prevalent tone of conversation, and in the reformation of many who have in former years led careless or profane lives, and the conversion to the Christian faith of some who had been accustomed to treat it with derision.

Instances of this kind have not been confined to any denomination. We have heard of several which have occurred under the usual course of Unitarian preaching. Among the Trinitarian Congregationalists, the Baptists, and the Methodists many cases of a similar kind are reported, and an increase of attention to social religious exercises, we understand, has recently manifested itself among the Episcopalians. During the last fortnight of the recent season of Lent religious meetings were multiplied in Boston to an extraordinary degree.

Mr. Knapp's preaching, to which we alluded in a former number, was attended with results in which every good man must partly rejoice, but which we must also in part deplore. Thousands heard him, and many were brought to repentance. We doubt not the reality of the impres-

sion which he made on many hearts, and we believe that the impression will with some, perhaps with many, be permanent. But there was a large mixture of evil with the good; which predominated, He who sees all things alone can determine. An excitement was produced, of an unhealthful and mischievous kind; injustice and arrogance waxed bold on the breath of their own utterance; division was enkindled; scandal and falsehood became almost as common as daily experience; and a radically false view of the principles which must sustain the religious character, an unsound view of religion itself, was made familiar to multitudes and was accepted by many minds. Serious evils are these, and they justify the repugnance we have always felt to the measures by which preachers of this class endeavor to rouse and benefit their hearers.

LECTURES IN BOSTON.—The Courses of Lectures delivered the past season in this city have even exceeded in number and variety the anticipations which we expressed at the close of our last volume. They have generally been well attended. Dr. Palfrey's Course on the Evidences of Christianity, or more properly, on the Objections that have been brought against our religion, delivered by request of the Trustee of the Lowell Institute, on Sunday Evenings, drew large audiences and gave high satisfaction. Dr. Palfrey this winter examined the positions taken by modern Deistical writers.—Dr. Walker's Course, also before the Lowell Institute, was a source of attraction to numbers, who on the successive evenings filled the Odeon, and listened with profound attention. Having the last year presented the psychological, he now exhibited the logical argument for the being of a God. After stating and defending what he considered the true theory of knowledge,—which he traced to the twofold experience of consciousness and sensation and to the intuitive perceptions of the reason, or to the *a posteriori* and the *a priori* elements in human nature, both of which must be regarded by the student of truth,—he entered on a "historico-critical" survey of the scientific arguments in favour of natural religion. Xenophanes, Anaxagoras, Socrates, Des Cartes, Clarke, Kant, Cudworth, Crombie, Paley, and others who had attempted to prove the existence of God independently of revelation came under his notice, and the different forms which the argument had taken in their hands were presented with singular fairness and were criticised with ability and candour. In the last two lectures modern atheism as witnessed the last century in England and France, and "prospective atheism" as it appears in the writings of Owen, were

made the subjects of remark. Dr. Walker announced that the third Course of this series of Lectures, to be delivered next winter, would be upon the harmony between Natural Religion and Christianity.

Mr. Emerson's Lectures "On the Times" were delivered to an audience respectable alike for character and numbers, though not so large as have before attended his Courses.—Professor Bush gathered but few in this city to hear his exposition of the Symbols of the Old Testament, but in Salem, we understand, large audiences listened to his discourses.—Mr. Adam, formerly of Calcutta, and afterwards Professor in Harvard University, delivered here and in other places the last winter two Lectures on the War between England and China, in which he examined the singular positions taken by President Adams in his Lecture on the same subject, and showed how culpable has been the conduct of the British Government. Mr. Adam, having relinquished his connexion with the British India Society, of which we spoke in a previous number of this journal, has returned to this country for a permanent residence.—Dr. Lardner, we regret to say, found those who were willing to forget the man in the lecturer, and others probably whose vicious tastes or almost equally vicious curiosity disposed them to hear the lecturer for the sake of seeing the man, and succeeded in collecting large assemblies, whose presence cheered and whose money helped to support one known to be living in the grossest violation of the laws of religion and of human society. The purity of moral sentiment throughout the land has been impaired, and our character been stained by the reception given to this adulterer.

We should in vain attempt to enumerate all the lectures that have been given in this city the past season; or are still in course of delivery. We will only mention two other names. Rev. J. S. Dwight has been reading to a select audience a course of lectures on the great Musical Composers. Mr. Dwight's acquaintance with music and his love of it, united with his general accomplishments, must give a peculiar value to these discourses. Rev. Mr. Giles, whose name is familiar to our readers, has probably been the most popular lecturer of the season. He has repeated before many Lyceums and Societies in this city and the neighborhood, and also in more distant towns, lectures which he had prepared on Ireland, and on some of the modern British poets, which have been everywhere well received. By the request of many persons who had heard or heard of them he combined them into a course which he has been delivering at the "Temple" to large auditories. Mr. Giles, we may add, is going the next month to Montreal, to preach to the Unitarians in that city, who have at intervals for the last two or three years been supplied with preaching from Cambridge. He will probably remain with them till midsummer.

BIBLE CONVENTION.—An advertisement in the following terms appeared a few weeks since in the *Liberator*, and we know not but in other papers of this city.

"The undersigned were appointed at a meeting held in Chardon Street Chapel, on the 28th of October last, a Committee to call a Convention, to be styled the **BIBLE CONVENTION**; for the public discussion of the credibility and authority of the Scriptures of the Old and New Testaments. We do, therefore, invite all persons disposed to take part in this discussion, to meet at the Masonic Temple, in Boston, on Tuesday, the 29th day of March, 1842, at 10 o'clock, A. M."

The meeting at Chardon Street, as we learn, was a sort of appendage or excrescence of the "Church, Ministry, and Sabbath Convention," which held its third Session on the 26th, 27th, and 28th of last October. During the progress of that Convention a meeting was organized to which was submitted a resolution, "that it is expedient to hold a Convention to consider the authority of the Scriptures and the extent of their obligation on men," which was adopted, and a Committee appointed, who issued the above "call." The names of R. Waldo Emerson, A. Bronson Alcott, Maria W. Chapman, and Edmund Quincy appear in connexion with the advertisement; names which we are more grieved than surprised to see affixed to such a notice. The Convention was held at the time and place proposed. All that we know of its character or proceedings we gather from the public papers; but from the reports they give we infer that it failed of answering the ends even of its projectors. Edmund Quincy presided, but some time was lost in determining how they should approach the subject before them. Mrs. Abigail Folsom, whose recent conduct finds its only, but sufficient, extenuation in mental derangement, spoke at some length on various matters. Mr. A. B. Alcott expressed his views with freedom, and others concurred with him in denying any special authority to the Bible; while others, among whom was Mr. O. A. Brownson, defended the Scriptures, and some speakers claimed for them a plenary inspiration. A Mormonite Elder broached his absurdities, to which a reply was attempted. Amidst such variety of opinion they only, who desired "the utmost freedom," probably found any satisfaction. The number of persons in attendance, drawn together whether by sympathy with the purpose of the meeting or by curiosity, is represented as small, and so little prospect of a profitable continuation of the sessions seems to have been afforded by what occurred in a single day, that in the evening the Convention adjourned "sine die."

We passed over in silence at the time the meeting of the "Church, Ministry, and Sabbath Convention" for considering the true character of the *church*, because it resulted in nothing. The time was spent in discussing certain resolutions offered by Mr. W. L. Garrison, viz.

"Resolved, That the true Church is independent of all human organizations, creeds, or compacts.

Resolved, That it is not within the province of any man, or any body of men, to admit to, or to exclude from that church, any one who is created in the Divine image.

Resolved, That it is no where enjoined as a religious duty by Christ, or his Apostles, upon any man to connect himself with any association, by whatever name called; but all are left free to act singly, or in conjunction with others, according to their own free choice."

At the close of the third day the Convention adjourned "sine die," without taking any vote on either of these propositions; "the object being, not to attempt to settle any point authoritatively, but solely to hear all that might be said pro or con, leaving every mind to determine for itself, unbiassed by any popular vote, the value or worthlessness of what the occasion might bring forth." The "worthlessness" of such Conventions, we think, has been made clear.

TRUST-FUNDS HELD BY UNITARIANS IN IRELAND.—From the *Christian Reformer* we learn that an important decision has been made, though judgment has not been pronounced, in a case brought in the Irish Court of Chancery against the Trustees of a certain fund, yielding an annual income of £700, (\$3400,) founded in 1710 by the ministers and elders of the four Presbyterian congregations of Dublin, "for the purpose of supporting the Protestant Dissenting interest in and about Dublin and the south of Ireland, for the education of young men for the Protestant Dissenting Ministry, and for other pious uses." In the course of time two of these congregations—in Strand Street and in Eustace Street—became Unitarian, and a part of the fund was in consequence applied for the support of Unitarian opinions. The suit was instituted, to correct "this breach of the trust," as it was called, "and to confine the fund wholly to the benefit of Trinitarian Presbyterians."

The prosecutors rested their argument on the unquestionable Trinitarianism of the founders of the Fund. The defence was placed on the ground, that "the deed of trust did not exclude the Unitarians, and that the Court could not go beyond the words of the deed, and attempt by implication to exclude Unitarians, when the founders themselves had not done so in their own deed;" and that the founders, if Trinitarians, "did not make belief in that doctrine their bond of union." Evidence was given, "that the Trustees who admitted themselves to be Unitarians acted impartially in the trust, granting to Unitarians and Trinitarians."

The Lord Chancellor, although he deferred pronouncing a formal decree till after the decision of the Lady Hewley case by the House of Lords, "had no difficulty in stating that he had come to the conclusion, that *Unitarians were not within the terms of the deed.*"

REFORMED JEWS.—The last number of the *Christian Reformer* contains a notice of a "Discourse delivered in the West London Synagogue of British Jews on the day of its Consecration, Thursday, 16th Sebat, A. M. 5602—27th January 1842;" in which an account is given of a movement among the Jews in London similar to one which took place a few years since in Charleston, S. C. We fear that the Jewish mind has so long submitted to the yoke of tradition, that the attempt to throw it off will find little encouragement.

"In this age of agitation, the hitherto steadfast House of Israel is shaken. The cry of Reform disturbs the Synagogue. A party has risen up, consisting, we presume, of the younger, wealthier and better educated Hebrews, who demand a return to the simplicity of Moses,—in other words, a renunciation of Tradition and a strict adherence to the Levitical Law. The reform began on the Continent; a reformed Synagogue has existed for years at Hamburg. Some respectable "British Jews" have followed the example, and founded a Synagogue on the pure principles and agreeably to the literal institutes of the Pentateuch. Mr. Marks, their minister, who "at the request of the Committee of Founders" has published his "Discourse" at the Consecration, explains that the new congregation, a sort of Hebrew Protestants, have abandoned "the Tradition, known by the name of Oral Law, and professedly contained in the Mishna and the Talmud." They "solemnly deny that a belief in the divinity of those traditions written in the Mishna, and the Jerusalem and Babylonian Talmuds, is of equal obligation to the Israelite with the faith in the divinity of the Law of Moses." With Tradition fall, of course, many Rabbinical conceits and superstitions. In the new Synagogue, public religious instruction (so much neglected by the Jews) is to be united with social worship; care is to be taken of theological education; and woman is to be restored to her proper place in the House of Prayer.—The Jews of the old Synagogue, by the pens of Rabbi Hirschel and of Elder Sir Moses Montefiore, have denounced a sentence of "Excommunication" against the Reformers. What inconveniences and injuries this involves, remains to be seen. The Separatists must have foreseen persecution; but Mr. Marks, in one of the concluding passages of his excellent Discourse, expresses his assurance that the principles of reason and truth on which this congregation is based, will make their way amongst all the thinking portion of our rising community, and that Judaism will again awake from its long, long slumbers."